

THE CHINESE RECORDER

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SOME SIGNS OF A NEW PURPOSE

EDITORIAL

MAKING OLD SAWS SING

Recently an American school girl in Shanghai drew a violin bow across an old saw. The result was musical tones. Such a by-product Disston never foresaw. We ourselves have made saws scrunch through wood and their teeth to screech under a file. But never did a saw sing for us! In this case a saw was made to sing to a meeting of the International Student Fellowship. About three hundred and fifty students were present, native respectively to China, Japan, Great Britain and the United States. The singing saw was a symbol of the motive of their movement. Old social saws aplenty await a new touch—nationalism, diplomacy, politics, racial equality, international economics and international sentiments in general. Some international saws, it is to be hoped, these youth will throw on the junk heap, such as racial prejudice, national superiority, economic imperialism, and international mistrust. These can never do aught but scrunch and screech: they have no music in them. Of course the old saws that might be touched into song, are still, all too largely, in the hands of those who have lost or never had the art of making them throb with international music. Such are hopeless, of course! But these international-minded youth are moving into the ranks in their places. Such gatherings as this one glow with a spirit above such snarls as extraterritoriality, militarism and imperialism. If youth can retain the fearlessness of and confidence in

each other as this gathering showed, they will yet make the old saws to sing in the ears of humanity. How urgent it is, therefore, that the Church in China make it clear to youth that making old and still usable international saws sing, is the very spirit and message of Jesus!

JOINING RELIGION AND LIFE

"The relation of man to the Lord of the universe is a more urgent problem than the relation of man to man." This statement, made by a Chinese preacher, was reported by us last month.¹ With its surface meaning all will agree. Its implication, however, that the second relation is of lesser urgency and permits of delay in attention thereto than the first, is clearly queried in more than one article in this issue. What bearing does this distinction between the urgency of these intertwined relations have upon the oft-reiterated statement that the Chinese Church is weak ethically.—that many Chinese Christians fail to join religion to life? Happily this problem is causing concern to some thoughtful Chinese Christians. This fact justifies our special reference thereto. Some of these cannot, of course, dispose of the issue as easily as the quotation cited. Stated another way the issue for them is, How far is Christ an *example* for daily living as well as the *supreme object of worship*? Is he so far "other than ourselves" that we cannot hope to be like him? Can we imitate his practise as well as his spirit? Is he the "way" of social living as well as the "truth" about individual destiny? In such terms have we heard man's relation to Christ discussed during recent months. Now this distinction between the religious and the human relationships is not confined to Christianity. A Hindu,² reputed to be a holy man and a spiritual seer, was asked why nothing was being done for the many pitiable child widows and outcastes in his land. "It is the glory of Hinduism," he replied, "that it concerns itself not with incidental things but with the relation of the individual soul to God." An ex-worker in two Christian institutions in China attempted in a book, a year or two ago, to outline a Christianized Buddhism. He rejected much in the synoptic gospels and professed to find the real Christ in the gospel of John and the writings of Paul. Like his Hindu contemporary he sought to separate religion from life, one of the failures, in our judgement, of Buddhism. In their emphasis upon the "social gospel" Christians are, he claimed, "misled" by the "wrong emphasis of the synoptic gospels." Is this partial or entire separation of these two relations, Christian? We agree with the Federal Council Bulletin that it does "not sound like anything we have read in the New Testament." How can the Church in China, for instance, "influence all

1. CHINESE RECORDER, October, 1929, page 671.

2. Federal Council Bulletin, September, 1929, page 5.

spheres of life, individual, community and national" (page 711) if it cannot decide how far Christ is a way of living as well as a way of salvation?

A WORKING TOLERANCE

Christianity prides itself on being tolerant: and Protestantism at least, has tried to justify this pride. But, generally speaking, the tolerance achieved is that of separation: those with particular ideas form their own groupings and live more or less apart. No group, however, may swing a country for its own ends. As a matter of fact, of course, few modern Protestant groupings adhere exclusively to any one limited set of ideas. Many claim that conscience sets limits to tolerance. Quite so! Yet many fences around tolerance are fixed in something other than conscience. There are those who feel led to "expose" those who differ from them (page 746). It has been said that the "younger churches" are weak in that they have not so far produced any "heresies." Here and there, however, are sporadic signs of heresy-hunting in the Chinese Church which hint of a tendency therein toward divergencies of thought approaching "heresies." These beginnings of controversy indicate a healthy awareness of the still unresolved problems in Christianity. They indicate, also, that some folks recognize as true only the ideas planted inside their own fences. Now without implying that a working tolerance has no limits we feel that it should nevertheless be as generously inclusive as possible. Many of the things Christians in China tend to draw apart about they should draw together on. We are glad to learn, therefore, that a group in Amoy, within which quite divergent theological opinions exist, recently sought to understand how "old and new theological ideas and attitudes might work happily together." The three promoters of this interesting effort to make toleration work were the Chinese President of a Theological College, an American member of its staff and a Chinese pastor. Practical church problems as well as theological questions were discussed. Two or three papers were given on "The Divinity of Christ" and the "Inspiration of the Bible." Different points of view were, of course, anticipated. The brethren present "exposed" their thoughts and convictions to each other. That is a much better way to handle divergent "ideas and attitudes" than for one side to "expose" the other alone, as is being done frequently in some journals now published in China. The former may not always produce complete intellectual concord; the latter, however, is spiritually futile. This particular gathering was not large—25-30. It was dominated by a friendly spirit. In this atmosphere it was possible to consider how Christians might "travel along different roads to the final belief in Jesus Christ, as God manifest in the flesh, Savior, Lord and Judge of mankind." This conference helped, also, to lessen the danger

of lowering rather than exalting Jesus Christ when comparing him with Sun Yat Sen. Such discussions also tend to "distinguish between various kinds of modernism" and as such are a good substitute for the mere dust-throwing which marks frequent vague generalizing about it. Some Christian doctrines and ideas are, after all, too mysterious to permit of dogmatism in connection therewith. Such should not be permitted to separate brethren. To discuss them will help make clear their essentially insoluble nature. This is particularly true with regard to the varying facets of the doctrine of the inspiration of the Bible. In any event this group was able to discuss such subjects in a good spirit. This encouraging example of open-mindedness might well be imitated elsewhere. Such brotherly "exposés" can do naught but good.

THE RIGHTS OF CHINA'S CHILDREN

The Chinese as a people have long thought in terms of the rights of parents, though we are far from asserting that that emphasis has worked exclusively against the good of their children. Yet generally the rights of children as such have been submerged in those of their elders. This is the fruit of thoughtlessness rather than bad intentions. Such emphasis on the rights of parents is not, of course, exclusively Chinese. During the last year at least two Christian groups in China have approached the problem of religious education in schools in terms of trying to get the National Government to recognize the rights or responsibilities of parents to guide or determine the religious education of their children. The Government apparently is not sympathetic to this idea. Some modern Chinese Christians we know are also not certain about this emphasis on the rights of the parents in this connection: the majority of their brethren are, however, probably against them. The issue involved is too deep and too controversial for us to attempt any summary thereof here. Furthermore too little thinking has been done thereon in China, though western educators are talking some about it. Even in China the child's needs and rights have not been entirely ignored. In 1928, for instance, Roman Catholics were caring for 19,502 orphans in 334 institutions and Protestants were doing their bit in about 25 institutions for several thousand such children. At the peak of their educational effort, also, Protestants provided school facilities for about 250,000 children and Catholics were, in 1926-7, doing the same for 101,748. The public schools of China were, according to the last report, probably giving various degrees of education to about 6,500,000 children and youth. But what is all this against the background of something like 43,500,000 Chinese children needing education? Some attention has also been given to the relation of the child to industry and the apprentice and indentured service systems as well as to

his right not to be born unless he can be properly equipped for living. Child health centers have been started in numerous places. The rights of the children are thus receiving attention. But a vast amount must yet be done if children's rights as "growing personalities" are to be properly and fully conserved. China can never become really strong until and unless this is done. We are glad to note, therefore, a sign of further progress at this point. This is seen in the National Child Welfare Association of China, composed mainly of Chinese and organized in April, 1928. It is an infant facing a Goliath. Its bold aim is "to advocate, protect, and insure the rights of the children of China and promote, in every possible way, their well-being." No one should expect the giant thus braved to be either easily or quickly subdued. There is no David who, with one pebble, can smite it! The public understanding and opinion necessary to the realization of such an aim is as yet unarticulated in China. Up to date the Association has taken care of about 300 indigent children, the limit of its so far scanty resources. These latter aggregate only Mexican \$30,507, of which about thirteen percent, nearly enough to cover its overhead expenses, was secured from Chinese. Much study must be given to the problem ere it can even be tackled, let alone solved. We can only hope that this Christian effort will succeed in turning the spotlight of public attention upon the rights of China's army of children.

HIDDEN SIGNS OF PROGRESS

Civil war looms again in China! Its worst effect will be to obscure in its murkiness, and even retard, the reconstructive progress for which the Chinese long and for which many of their leaders are striving. Existing signs of this progress are often hidden by an all too prevalent public inertia and the warring of feudalistic and old tendencies rooted in a passing era. These signs are needles in an haystack more mountainous than any proverb-maker ever envisaged. Nanking has, for instance, been working hard during recent years on reconstructive programs: many studies of China's social, economic and physical problems have been carried on. But these are hidden in the wilderness of interplays and intrigues retarding the efforts of a modern minority to lead the vast majority out of old ways into new. "Squeeze" or graft feels a throttling modern hand upon its throat, but is still vigorous. Outside observers see this wilderness of competing desires but fail to note the signs of progress hidden in its dusky shadows. These exist nevertheless! Performance does, it is true, lag far behind new programs. Yet China has a new-born purpose, which is facing the usual vicissitudes of infancy. Its actual achievements are obscured by problems too huge to be measured. China's thirteen thousand miles of

new roads are lost in her twisted network of multitudinous miles of field paths and stony tracks. The few demonstration centers in which the Public Health Work of the National Government is trying to find out how to promote health in China are invisible behind the mountainous untouched problems of health among four hundred million people, mostly illiterate. The six, or thereabouts, children who get no chance at education hide the one who does. Government authorities frequently urge compulsory education. But this must perforce cleave its way through the jungle of probably more than forty million children of school age. T. C. Tao's attempt, near Nanking, to develop village schools,³ looms vaguely in the mist of uncounted villages needing schools. What is *being done* is obscured by what *should be done*!

What is true of the nation is true of the Church. Some **The Church.** activities like medical and educational work compared with the numerical strength of the Church loom up larger than similar lines of effort in the nation. Nevertheless the signs of progress in the Church are obscured by the magnitude of its unmet needs and unfinished tasks. Nothing started therein is more than a beginning: even these beginnings are buried in present transitional intricacies. Its uncertainties as to what it ought to think and do obscure existent signs of some progress in both. In the midst of a membership often charged with an ethically weak consciousness some are challenging the character of both the Church and its environment. Its march has slowed down: church membership has somewhat decreased; educational work noticeably so. Yet some Chinese Christians are forging ahead of their slower brethren in the Chinese interpretation of Christianity. Nine of these have published their interpretation of Jesus in a Chinese booklet under the title, "The Jesus We Know." Some have replied valiantly to anti-Christian theses and attacks. Prof. T. C. Chao's "Philosophy of Christianity," is one of the most noteworthy of such replies. Mr. Neander Chang, of Peiping, has attempted to interpret the meaning and opportunity of the anti-Christian movement. Mr. Wu Lai Chuan, Chancellor of Yenching University, has shown that some "fusion of Confucianism and Christianity is possible and desirable" in the "sphere of ultimate truth." Other Christian Chinese hold that the time has not yet come to consider such a "fusion": the tendency thereto they deem a danger.⁴ These somewhat divergent signs of intelligent activity are obscured by the mental inertia of many other Chinese Christians. Yet the Chinese Christian mind is alert. Furthermore in many places Chinese Christians are pushing forward their work. Both the nation and the Church have a newborn purpose! Only slowly in either case can that infant purpose come to maturity.

3. China Christian Year Book, 1928, page 235.

4. CHINESE RECORDER, October, 1929, page 671.

Can Modern Men Be Real Christians?

Y. T. WU

THINK not that I came to send peace on the earth: I came not to send peace, but a sword." If we have thought of religion primarily in terms of a refuge whereby we are lifted from the storm and stress of life into the realm of transcendent peace and personal piety, it may be well for us to dwell on these words of Jesus and find out what they mean.

For if we are serious at all about this business of being a Christian, there will not be peace in our heart, but a constant struggle—an endless striving after that ideal, the beauty of which so completely captures us that we can do nothing other than choose it. But when we turn from the vision of that ideal to this matter-of-fact world of ours, we find conditions so at variance with it that we cannot help wondering how we can live at peace in it and yet call ourselves Christians. And it is not just minor details here and there that disturb us, but the fundamental issue of the social structure which as a whole pushes its warp and woof into every phase of life. In the realm of our economic life, instead of the spirit of comradeship we find the spirit of selfishness; instead of the will-to-serve we find the will-to-power: it is permeated through and through by the motives of profit and competition. In the sphere of government and law, the guiding principle is "return evil for evil." Instead of seeking the full development of all the members of society, its professed aim is to protect the so-called good elements of society by putting into jail or killing off or otherwise restraining the so-called bad ones, a policy which, by its very nature, can never attain its goal. In our social life, in the dealings of individuals with individuals, we have so protected ourselves by masks of hypocrisy and falsehood, that we no longer approach each other with our true selves clad with their natural child-like simplicity, frankness and honesty. In short we look in vain for that love, cooperation, sympathy and faith in each other which are the very core of the Gospel of Jesus.

All this is commonplace enough; in fact it is so commonplace that we have ceased to bother ourselves much about it. It is all wrong, to be sure; but the social order is such a complicated machine and so much entrenched by customs, traditions, ignorance and prejudice that no individual or group of individuals can hope to reconstruct it within a short space of time. We, therefore, comfort ourselves by saying that Rome was not built in a day and we can only do our best bit by bit and day by day with the hope that eventually the whole social order will be completely

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

transformed. And I am not even sure whether many of us can honestly say that we have thus done our best within our limited spheres.

The truth is that our sight is so dimmed and our senses so numbed by our own inertia and refusal to face squarely the situation that we often leave unnoticed those grim facts of life which both disturb us and challenge us to action. We eat and drink, buy and sell, run our homes, rear our children, live and enjoy ourselves as if no social injustice had ever existed and as if, in the words of Leibnitz and the cynicism of Voltaire, this is "the best of all possible worlds." We never ask ourselves why we should allow the great mass of our brethren to toil with their hands, with sweat and blood, for the bare means of subsistence, with no hope of ever tasting the sweeter things of life. We never ask ourselves what right we have in living comfortably and in educating ourselves in what we consider to be noble ideals, only to distinguish ourselves and mark ourselves off from these "lower classes of uncultured people." We never stop to think that we are cooperating, often consciously and heartily, with that system of economic selfishness and exploitation which reduces human beings to machines and which divides peoples and nations and paves the way slowly but surely for world wars and racial suicide. We never ask ourselves whether there is any better way to settle differences and disputes than by force, hatred and reprisals. We hardly reflect on what happens in our daily lives in our dealings with our own folks, with friends and in business. This results in an altogether amazing complacency: and there is no lack of perfectly good reasons for justifying this or explaining it away.

The worst of it all is that we not only indulge ourselves in our own ways of life but we are jealous that the whole of society shall be levelled down to where all see things from our point of view. We ridicule any who venture to deviate from our particular philosophy of life. We adore St. Francis with a pious but detached reverence,—leaving him a place that belongs to bygone days only. Some of us get quite impatient with Tolstoy, wondering why he should take such a vigorous view of the Gospel and wear himself out striving after an impossible ideal. As to a man like Gandhi, we say he is all right for a down-trodden people like India, but not for those who hold the reins of world power. And when we see a man of the type of Bill Simpson, who insists on taking the words of Jesus literally and who refuses to eat with his host in the dining room, who leaves the servants to eat the left-overs in the kitchen,—we say he is queer and crazy!

We do not realize that in doing all this we put ourselves into a dilemma from which it is hard to escape. For either the teachings of Jesus are not our ideal, in which case we should renounce them and cease calling ourselves Christians; or else we accept them as the ideal but refuse to live them out in our lives, thus making ourselves appear hypocrites.

Not all people can dally with such a serious problem and yet live peacefully. I have known people who have honestly disowned this ideal because they found it too exacting. I have friends who once took the pacifist position and who have found it impossible to hold it since they were brought face to face with the real world. There are yet others who have tried to interpret the Gospel in a way that would pacify their conscience. Tolstoy pointed out how some of our Christian teachers modified the teaching of Jesus by adding the words "without cause" to the injunction "that everyone who is angry with his brother shall be in danger of the judgment." And we all know how the unmistakable note in the teaching, "Love your enemies," can be got round so that it becomes an honorable and heroic thing to participate in a war.

The world has no need of a religion which shuts its eyes to the fundamental issues of our social order and which is impotent in bringing about changes needed therein. It is very beautiful to sing hymns of praise, to preach the love of all mankind and to pray for the coming of the kingdom; but what difference do these make to the problems confronting humanity? We sometimes wonder why people are indifferent to the religion which we so ardently profess, forgetting that we have too little in the way of religious expression to provoke opposition from non-believers. The day has come when we can no longer stow our religion away in a separate compartment of life and wait for the coming of the millenium in blissful resignation to social inequities.

I am not, of course, forgetful of the great number of people who have honestly and faithfully fought and labored and died for the sake of the Kingdom. We also rejoice to find, as one author has pointed out, that an increasing proportion of the leadership of the churches is accepting the responsibility which develops upon organized religion in a day when multitudes of men and women are longing for a new order of life. The voice in the wilderness that cries out for peace and world brotherhood in these days of anarchism in international affairs, comes chiefly from the Christians. But these facts should not be made an excuse for relaxing our effort. After all, all these efforts, commendable as they are, are but drops in an ocean. Think of the vast areas in our personal social life that are yet dark and cold! If we but open our eyes, we face multitudes of events and relationships that force us to ask—"Why?"

It is true that, whatever we may do, the world will not be changed in a day. But probing questions still remain: "Is the little that I am able to do, done with the conscious purpose of linking it up with the large structure to be completed in the future? Have I seen the issue so clearly and faced it so squarely that every move that I make is a move in the right direction? Have I made any adventure in faith, so that I am not bound down helplessly to the status quo?" And finally, "Am I

willing to taste the cup of bitterness that inevitably falls to the lot of those who do make an adventure in faith?" To these questions each must find his own answer.

There are a thousand and one ways of being true to the light that has come to us. I referred to St. Francis, Tolstoy, Gandhi and Bill Simpson not because they were perfect men nor because they have set examples which all of us must follow. I referred to them because they are bold and serious enough to follow their faith to what they deem its logical consequences. For the same reason, even the ostracized Communists ought to have our respect. We may disagree with them, but nevertheless many of them inspire us by their faithfulness to the principles which they profess and by their attempt to take the whole social structure into their field of operation.

When we have girded ourselves up and prepared ourselves for an exploration into the deep and the unknown, then perhaps we may come into a new form of experience in our religious life. We may then find that religion is indeed a refuge from the storm and stress of life—a refuge where our whole being, tired and exhausted in struggle against the evil forces of this world, is refreshed, regenerated and nurtured into a richer life. We may then be brought face to face with the God who is our loving Father and our co-worker and whose helping hand is always nigh. And we may then understand what Jesus meant when He said: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you."

The Christian and His Enemies*

Math. 10:24—36

REV. SHI SHAO YANG

BECAUSE we do not belong to the world, "therefore the world hates us." Had Abel any fault, or did he give offence to Cain? Cain killed Abel because the latter was righteous while the former was evil. (John 17:14, I. John 3:12.)

If a Christian wishes to avoid enemies, he should commit evil with evil-doers, or lower Christ's doctrine to meet the world's approbation, or live like a hermit on high mountains or in deserts.

But we must be the "salt" to preserve men, and the "light" to enlighten them. To the Ephesians St. Paul said: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." In His

*Sermon delivered before the Lutheran Church of China in the summer of 1928.

prayer our Lord Jesus said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (Math. 5: 13-16, Acts 20: 26, 27, John 17: 15.)

If we wish to know whether we ourselves are really saved, or whether the gospel preached by us contains errors, all we have to do is to examine our persecution. The Lord Jesus said: "Woe unto you, when all men shall speak well of you!" Hence if there arises no enemy against us, it is perhaps because we have not believed the gospel according to the doctrine of Christ, or have not preached the gospel according to the methods of Christ, but have believed and preached the gospel in our own way. (Luke 6: 26).

It is not only non-Christians who oppose Christ, for those who opposed Martin Luther were churchmen and theologians; but Luther did not attempt to escape from them, neither did he seek to accommodate himself to their demands nor show hostility toward them. He endured to the end, his constant hope being to rescue his enemies, but without avail. Finally he separated himself from them, yet it was against his own will. (Math. 10: 22).

Mencius said: "He who knows there is such a thing as 'fate' stands not under a high overhanging wall." Math. 10: 23 says: "But when they persecute you in this city, flee ye into another." While our Lord Jesus sometimes gave way for the moment because "His time had not yet come," yet in the end He did not flee from danger. St. Paul and St. Peter truly did not seek to avoid danger. It is essential to understand that one who seeks to escape does not necessarily avoid death, and that one who does not hide (from danger) necessarily dies. Shame attaches to one who hides (from danger) and dies, but to one who does not hide and dies, happiness accrues. Let us live understandingly and die understandingly. Mark 15: 23 says: "They gave Him to drink wine mingled with myrrh: but He received it not." Let our minds be clear, for to be arrested, to be insulted, to be beaten, or even to be killed are not to be regarded as strange experiences and should all for long have been taken into account by us as possible.

About a month ago some of the members of one of the Hunan Bible Institute Evangelistic Bands were suddenly kidnapped, and one thousand dollars were offered by the Institute authorities to save their lives. But I heard that the executive group of the Bible Institute decided, in case there should be any further kidnapping that no ransom money will be forthcoming, and if Chinese or foreign members of the bands are not willing to risk this misfortune, they may withdraw. This is a good method to adopt for hereafter if called upon to die, a band-member may die willingly and with a clear apprehension of the reasons therefore, and not be faced suddenly by a situation for which he is unprepared. Such a death would not be outside of his reckoning. If in

the event of further kidnapping, ransom money were again offered, it would be like attempting to fill a bottomless pit with gold, and would doubtless result in the stopping of the evangelistic work of these bands.

With reference to those who in speech or writing falsely charge us with various evils, in my opinion, it is not impossible to give explanations and arguments, but this takes much time and energy, and produces little benefit and may even result in injury. Let us consider our Lord Jesus' example. He did not justify himself when He was wronged, nor did He revile those who reviled him. St. Paul acted in the same manner, and committed himself to a just Lord. "Fear them not, therefore, for there is nothing covered, that shall not be revealed; and hid, that shall not be known." (Math. 10:26). But our Lord Jesus did not always say nothing. For where truth and correct doctrine were concerned He spoke directly without any hesitation or fear. St. Paul was also the same. To adopt only a negative, indifferent attitude, where serious issues are involved will probably produce harmful rather than beneficial results; we must at such times exert ourselves positively in order that good results may accrue. The benefits may be slow in appearing, but come they will to an extent that will amaze us.

With reference to the billeting of soldiers in churches or to other acts considered by us dishonouring, in my opinion, it is a small thing that the church should be dishonoured by outsiders, but it is a much more important matter when we ourselves dishonour the church, and even more so when discredit comes from those whose action is the result of our sinfulness. Math. 21:13 says: "My house shall be called the house of prayer; but ye have made it a den of thieves." If we are unfaithful in evangelistic work, inveigle people to take the Holy Communion, esteem our holy occupation simply as a means whereby to earn a living, consider preaching as a trifling performance, use the church as a theater for plays, as an ordinary lecture hall, or even as a place for taking naps at noon, God's anger will come on us for all of these dishonours, as is said in Ezekiel 7:21, Jeremiah 7:14 and Psalm 78:61. It is often really our own disrespectfulness to Him which causes others to insult Christ. It is no injury to God to let the holy church building be dishonoured for He does not live in a house made by the hands of men, but frequently it is because of our negligence that insult comes to God. (Acts 7:47, 48).

With reference to injuries to ourselves, Mark 10:39 says: "Ye shall indeed drink the cup that I drink of; with the baptism that I am baptized withal shall ye be baptized." 11. Timothy 4:7, 8 says: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only but unto all that love his appearing." If we do not

carry on the fight against evil—i.e., do not travel the road of the Good Shepherd who gave up His life for His sheep, but act simply as employees for wages, if we do not follow the teaching of the harmless dove but only follow that of the crafty serpent, and still hope to secure the crown laid up for us, that crown must be an unrighteous one. I believe that our disasters are not the results of the actions of the enemies of Christ but are the punishment of God to us for our errors and sins. (Math. 10:28).

Industrial Civilization and Religious Conviction

CARLETON LACY

CAN religion survive the industrialization of our civilization?" This is a question being asked not only by Christianity but also by the religions of the East as they begin to feel the impact of western industrialism. Shintoism, Buddhism, and the faiths of India are already having to match their power against the might of materialism as expressed in a mechanized economic order, the rapid concentration of populations, and a materialistic view of life.

In the West it is now almost conceded that industrial communities are irreligious. Modern industry has intensified class distinctions into the three categories of the affluent indifferent, the religious middle class, and the bitter poor. Religion is decidedly a middle class affair. The upper classes whose wealth has come so largely from the exploitation of human life have seared their consciences by sin and aloofness, and have then found ease in luxury, while religion is left more and more outside of their life. The poor, living in conditions which grind down personality, depriving men of any opportunities for leisure, comfort, or culture in which religion may flourish, and making their very existence a denial of those fundamentals of religion that are so freely preached, are first denied the chance to be religious and then find themselves delivered from any desire for the religion of their oppressors.

Even the middle classes, living in this environment, are threatened with the atrophy of their religious experience. Life for them in congested urban communities becomes disastrously impersonal. Social approval, which is for many, quite unconsciously, a large factor in moral behavior and religious affiliation, no longer exists. The ethical conflicts in which they constantly live without being able or directly concerned to modify, slowly but surely dull their moral sense. Busy with the externals of life, increasingly occupied either with the material aspects of existence or with the intellectual explanations or the rationalizations of practice, the sense of sin disappears, the realization of dependence

either upon the service of fellowman or the mercy of God grows dim, and the religion of the middle classes in industrialized society becomes too often a mere cloak.

Thus we see two tendencies in industrialized society—on the one hand, the worship of wealth, the assumption “that the attainment of material riches is the supreme object of human endeavor and the final criterion of human success,” a view which Tawney describes as “the negation of any system of thought or morals which can, except by a metaphor, be described as Christian,”¹ and on the other hand, the crushing of aspiration with the loss of the rights of personality, in which “the industrial worker is indifferent to religion, partly because he is enmeshed in relations which are so impersonal and fundamentally so unethical that this religious sense atrophies in him. He is also hostile to religion because he observes the ethical impotence of the religion of the privileged classes, particularly in its failure to effect improvement in economic and social attitudes.”²

Among these industrial workers, it has been claimed that Communism has to many become a religion, and that it has to some extent at least had the moral value of tearing out greed, although in doing so it has left the lust for power. But T. Kagawa, who has come into such intimate touch with Communism among the workers and peasants of Japan, says of it that its chief fault is that it is “a communism of getting instead of a communism of giving.” And in China, to the limited extent that violence during the past two years has been an expression of Communism, it has been almost altogether the cry not for rights but for rice.

It may be well at this point to consider some of the differences between the civilization of Europe and America to-day and that of other ages or of other lands. Where clan life is still dominant religion doubtless has a better chance to thrive. Where humanity is not thrown together in impersonal masses individual morals are not so readily crushed out. Where close association and communication has not produced a cold sophistication mystery, naivete, and faith have not succumbed to intellectualism. Where man still breaks the soil and looks up at the stars and hears the thunder roar awe, wonder, fear and praise still lift him toward the Unknown.

To the extent that these conditions are to be found in any country to-day we might expect to find religion at least to some extent vigorous. To be sure the surveys made of rural life and country churches in America do not give a great deal of statistical material to support that hope. Yet the decline of the country church is undoubtedly in part due to the migration to the cities of the middle classes, and in part due to

1 R. H. Tawney, “Religion and the Rise of Capitalism,” p. 286.

2 Reinhold Niebuhr, “Does Civilization Need Religion?” p. 15.

the encroachment upon the country of those influences that more truly (heretofore) characterized city life. Communication, whether it be the auto that takes country folk to the city or the radio that takes city voices to the country, has broken down the lines of distinction. Country life has become urbanized, and we must look elsewhere to study further our thesis.

Japan for example, now offers many of the conditions both of pure rural life and of the rapid industrialization of urban centers. What effects therefrom are observable in religious life? There is every evidence of a tenacious hold of the primitive aspects of their old religions upon the rural communities. Organized religion is seen in more conspicuous fashion with its huge temple throngs in the cities; but when one enters such a thoroughly industrial city as Osaka religion seems to have become an element of the far-distant countryside. On the other hand it is worth noticing that Christianity has made most of its advances in the cities. A rough estimate places the urban Christian community (Protestants) at 170,000 while only about 30,000 are to be found in small towns and country places. In other words with at least 48% of the population of Japan rural only 15% of the Protestant population is rural. A writer in the Japanese Mission Year Book for 1927 says that those denominations which have specialized in rural work have not been successful in building a church, that "had the Christian movement concentrated in rural areas it is doubtful if the Japanese church in these sixty years would have reached its present strength and leadership," and that the concentration of Christian forces in cities and towns seems to be justified by the results.

The figures for Christianity's spread in India are less striking but still significant. Here we find (again giving figures only for Protestant groups) that while only one in ten of the total population dwells in the cities, of the Protestant Christians two in ten are to be found in the cities. And this although there has been no such deliberate concentration of evangelistic effort in the cities as has been the case in Japan, but rather have there been great mass movements into the Church from among the villagers in several parts of India.

When we move to Korea we find that one tenth of the total population live under urban conditions, whereas 27% of the Protestant church membership is urban. (There is some discrepancy in the use of terms here, for this 27% apparently includes those living in towns of from 2,500 to 5,000; for in another place Dr. Brunner, from whose report these figures are taken says, "the rural Protestants number 73% of the total Protestant constituency: a proportion nearly equal to that (80%) of rural folk in the total population." I. M. C. Jerusalem Meeting Vol. VI, p. 139). This high correlation of rural Protestant community is, according to Dr. Brunner, unique among the mission fields. The

figures for China are not available. Dean Reisner estimates that with a population of which 85% may in some sense be said to be rural (though perhaps not quite so high if the Korean basis is used) at least 75% of the Protestant population is rural. Figures from Chinese church reports, if secured, would perhaps not show this, for large numbers of country people come into the towns and cities for worship and are thus reported as urban church-members. At any rate it is safe to say that in Korea and China Christianity has made a large proportion of its converts from among the rural populations.

This was to be expected from the general considerations set forth above; but it is in marked contrast to Japan although many of the same conditions of rural life seem to prevail; and there are other factors which qualify apparently this conformity to the thesis that rural conditions make for religious experience. It is necessary to guard against taking Christian (or Protestant) figures as the basis for estimating the amount of religious life. Presumably in countries where other religions flourish the conservative tendency of country populations would hold them loyal to those other faiths and less likely to transfer to a new religion. This conservatism is proverbial in the United States.

So, too, in China such religious life as stirs to-day among the Buddhists seems to be very largely in rural communities. This must be qualified by recognizing the intellectual revival among students and scholars, and the frequent espousal of a very ascetic type of religion by men who have been active in the business of the world, but who seem to have found the whirl of modern life and the complexities of an increasingly intense industrialization of society too much for them, so that they have retreated either to monasteries or semi-seclusion in their homes.

Even in the midst of the most thoroughly industrialized communities of China to-day religion survives, as witness the throngs of worshippers which daily crowd into the temple on Nanking Road, the main thoroughfare of Shanghai. And it is noticeable that many of these worshippers are men wearing the blue cotton clothes of the laborer. Women predominate as always in crowds of Oriental worshippers, but the women are bearing their share of the industrial burden to-day, and those who still retain their place in the organized home life seem still to feel the need of religion. Yet for all that undoubtedly the tide has begun to turn, for neither among the thousands of girls now employed in factories, nor among the laboring (nor student) youth is there any evidence that religion is anything vital or appealing.* Secularization is running strong.

*A recent study "Labor speaks for itself," claims, that labor in China expects little or nothing from the Church.—EDITOR.

Reference has been made to the pressure of poverty and human misery as a factor in the destruction of religion. This being the case in both Korea and China, as also in Japan, should show a dying of religion in rural communities; for taken in the aggregate the most widespread poverty, the most inhuman labor is to be found among the rural laborers, the peasant farmers and transporters. To no small extent it is their condition that has prompted Hu Shih to appeal for the spiritualization of civilization through the introduction of a machine civilization. There is no chance for a man to live a spiritual life when he is doing the work of a horse or of a steam engine. Mechanical industry has thrown together hordes of men and women, breaking down those social groups of home and clan and village in which religion prospers and leaving individuals struggling not to lose their individuality in the mass of human tools; but, says Dr. Hu, it is lifting the standard of living and giving man control over nature and more chance for leisure and culture. And only as the revolution does this, (to use his phrase) "only as it is a spiritual revolution," can it succeed. Contrasting the girl in a peasant home, toiling from morn till night spreading tobacco leaves for the few bowls of rice she eats, with the girl who toils for twelve long hours in a tobacco factory and then goes out to the short but gay evening in a great industrialized city, one wonders whether the poverty of the one may not as effectually destroy religion as does the materialization of the other. Three miles underground at the end of an electrically operated railroad the coal miners were ready to listen to the Christian gospel "if it brings any sweetness or relief to the bitterness of toil"; and also at the mouth of a crude mountainside shaft a half mile deep, the naked peasant miners were interested only in more food and less bitterness.

To return to the question of the relation of Christianity's spread among the rural peoples of the Orient we are a bit baffled to note the apparent contrasts in different lands, and the fact that so much progress has been made where the economic obstacles appear to be so great. The explanation that seems most satisfactory cannot as yet be substantiated by any figures. It is a safe guess, however, that Christian populations among rural people are predominantly of the economically favored groups. The poverty-stricken are not found within the churches in large numbers. In other words, even among the rural populations religion is a middle class affair. If this is the case it would partially explain the relatively small number of Christians in rural Japan where the peasants are so largely of the poorer classes. It would give support to Dr. Brunner's observations of the decline of Christianity in those sections of rural Korea where economic well-being is on the decline. It would explain the large rural Christian groups in China where eighty or eighty-five percent of the population is rural, but where the gradations

of society are as marked as in any urban center, leaving multitudes of the peasants similar in economic status and physical disadvantages to the urban workers in an industrial civilization, while other large groups of landowning country folk correspond more nearly to the farmer of the West.

In other words the generalization appears to hold that where clan life is unimpaired and personality has a chance to grow without being crippled by extreme poverty, there religion is most apt to survive. It may not be so much a physical relationship to soil and the beauties of nature as a degree of well-being that enables one to appreciate those beauties. It may not be that the mysteries of the natural world produce religion but that they induce superstition. The finest religion may sometimes come out of conflicts and suffering, as witness the high points of Hebrew faith. But the bitterest suffering may just as likely crush out that spark from which religion flames.

The dangers then of an industrial civilization are not so much that it takes men from the soil and explains the mysteries of nature, as that it may break down those more natural human groupings in which religion has an opportunity to grow; not so much that it grinds human life in inhuman labor as that it does this in masses who see their lives henceforth dependent upon mechanical forces which have more relationship to rational explanations than did their previous existence; not so much that it produces huge fortunes for the comfortable and leisurely existence of a small group, but that it does this at the expense of other human beings whose service is unrecognized. The Chinese and Japanese peasant lives close to the finest gifts of God, but so close that they give no enobling meanings to Him. He can look up and see the stars and hear the thunder roar, but in doing so he finds himself in a world of terror and suffering made utterly irreligious for him to the extent that he grinds out his own existence against the forces of nature at the price of sweat and blood. Ignorance is no ally of religion, but of fear and superstition; poverty is no ally of religion, but of hatred and bitterness; wealth is no ally of religion, but of self-esteem and lust. Religion, if it lives at all, must live among the middle classes, and those to whom the finest benefits of middle class living may be extended through the very powers of that religion expressed in terms of humility and love.

Servantship and Leadership

I. GENAEHR

IN a very able paper, delivered at the Jerusalem Meeting of the International Missionary Council,* on "Major Issues in the Relations of the Younger and Older Churches," Dr. Warnshuis refers to the fact that for a long time one of the grounds of appeal to young people in America and Europe to volunteer for foreign missionary service has been that the foreign field offered greater opportunities than the home field to attain quickly positions of leadership and large influence. In consequence, he says, young missionaries went out with the purpose of achieving the promise implied in this appeal, and naturally assumed that high position in church and school belonged to them. They thus began their career with conscious, or unconscious, notions of their superiority.

This appeal, Dr. Warnshuis continues, has no longer as great an influence among young people as formerly as they are watching sympathetically the struggle for independence, both economic and spiritual, that is taking place in many "mission" countries. This appeal, he avers furthermore, should be abandoned at once and entirely, and emphasis laid instead on the truer ideal of *service* for the followers of Him, who came not to be ministered unto but to minister.

Among the criticisms of missions to-day is that charging it with exhibiting too much overlordship. This tendency missionaries must undoubtedly watch. It is, of course, the fruit of sending so many missionaries out to *be leaders*.

At the thirty-sixth Annual Meeting of the Foreign Missions Conference of North America, held in Detroit, January 14th-18th, 1929, the Rev. Stanley Jones, when replying to various objections made against foreign missions which were sent to him by a foreign missionary magazine, said, with respect to the objection to missionaries exercising too much overlordship, "When you get a lot of people together who are sent out to be leaders what happens? Clash!"

Jesus, said, (Moffatt's translation). "Be ye not called teachers." The attitude of the teacher is, "I know! You don't." He also said, "Be ye not called fathers." The fathers, are the experienced ones. Their attitude is, "I know! What do you youngsters know?" Again, He said, "Be ye not called leaders." Their attitude is, "We lead! You follow!" Finally Jesus said, "Be ye called servants." "That," He implied, "is the only attitude I can trust you with." It is, as a matter of fact, the only Christian attitude.

*See Volume III of Report.

The homeland, then, must cease training up *leaders* and train up *servants*, who will through their service find leadership. If mission board administrators send out leaders the mission field will be loaded with a lot of fussy people who will try to lead situations. And if one question their attitude they will say, "That is just what I was sent out for, to be a *leader*!" But if prospective missionaries are trained as servants, as servants of all they will become leaders of all by the sheer worth of their service. That is the only kind of leadership that is worthwhile!

Evidently the mentality of missionaries must be changed from the beginning. Candidates must be told that they are to be sent out as servants to lose themselves; and maybe as they lose themselves they will find themselves. Leadership will come to them out of the heart of things—won out of self-giving. So much, then, about sending missionaries out to be *leaders* in foreign fields.

But what about the deliberate training and development of leaders in churches on "mission" fields, who can in increasing measure take the places that the missionaries occupied in the days when the indigenous church was being created! I cannot help but feel that entirely too much stress has been laid on this point. In the eagerness of desire to discover potential leaders, in the facilities offered for their training and in the opportunities provided for the exercise of their abilities, many have gone too far; and it is to be feared that much harm has been done thereby.

At the meeting of the Foreign Missions Conference, referred to above, Dr. Robert Speer in a wonderful address on, "The Christian Message," said:

"I know men and women who will tell you frankly that the missionary enterprise and the whole modern educational enterprise at present is more of a bane than a blessing in the world, that it is spoiling more lives than it is helping—the young men, at least—substituting what is nationalistic and utilitarian for the universal and eternal. I don't think the same thing is said as extremely about young women. I saw a letter recently from one of our missionaries in China, who said in substance; 'I think we have spoiled practically all the boys in our university, and our only hope is in girls. They haven't been spoiled yet. And I think they are going out into Chinese life as a great savor of life and power in this land, and that our problem is going to be the intellectual attitude of the boys and the young men whom we have educated and are sending out to be the leaders of their people!'"

Is not this a rather depressing statement to come from a missionary? Unfortunately I know of other missionaries who would readily corroborate this statement. While, therefore, we must watch the tendency on our part towards too much overlordship we must watch no less carefully the eager desire to turn things over to the Church. We must not give way too easily to the demands of our sometimes rather im-

petuous Chinese brethren, who belong rather to the intelligentsia than to the working classes in the church—the real church people.

How fast we can go in turning over things is a delicate point. When speaking about this tendency in Detroit, the Rev. Stanley Jones outlined the situation of his mission in North India. There they have turned over their largest college, the Lucknow Christian College, to a national, with American professors working under him. The same thing has been done with their largest theological seminary. Half of the present finance committee of the North India Conference are nationals: likeness half their district superintendents. In this Conference nationals can outvote missionaries five to one. Unless they wish they need not send a single missionary delegate to their General Conference. They have the power to send nationals only.

"We would like to be able to turn over more," said Mr. Jones. "We are crying for the kind of men to whom we can turn over things. *There is a delicate line in there as to how far we can go.* But I believe you can trust the missionaries on the field. As soon as they can create men to take over, I believe we want them to take over. There isn't a single thing that isn't open, clear up to the bishopric. The difficulty is this: when we suggested that we should have a bishop from among the nationals, our greatest opposition came from the Indians themselves. Some of us as missionaries have to fight that. Of course, that is a situation that you will find anywhere—that if any man rises, he is smitten. We have been slow. That is true. But I think we are on the right track."

I wish all were. There is a sense in which it is true that the purpose of the missionary should be to make himself unnecessary; but there is also a sense in which this is untrue. Some missionaries are rather prone to turn things over to the nationals; such err on the one side. Some are rather too slow, never thinking to work themselves out of a job; they err on the other side. That the latter is so, is shown by the following paragraph as quoted by Dr. Warnshuis from a book written by a keen observer of missionary work in China:

"In a long-established mission school of one of the strongest of the American churches, teachers were needed. The funds available would have supported two or three Chinese teachers, just graduating from the mission university maintained by the same church. Instead, however, one missionary was sent. Since the new missionary could not do the work needed, on account of lack of acquaintance with the language, he must give his time for a year or two to the study of the language and meanwhile cheap substitutes must be found. These were readily available from the rejected freshman students of the university. The results were poor teaching in the middle school by incompetent teachers who could not do the work of the freshman class in college; two or

three dissatisfied college graduates, who betook themselves to the city and were thus lost to mission work after the investment of the large sums necessary to provide them with higher educational facilities for four or more years; an additional missionary, doing but superficial work for some years; then this present disturbance, which has at last sent him away from the field; and, finally, the conviction on the part of a large number of the Chinese familiar with the incident, that the missionaries were, after all, primarily interested in positions or "jobs" for themselves, just as they charge the Chinese with being."

It is not surprising to learn that in cases like this, mistakes are made and that incapacity hinders the work. It is, indeed, surprising that such disappointing experiences are not more numerous. The right adjustment between overemphasis on missionary leadership and turning things over to Chinese leaders is not easily achieved. Of course any missionary who understands his relation to his great work will say of his native brother, "He must increase, but I must decrease." He will readily agree that the national worker is the permanent factor in the problem, the missionary only a temporary one. But the application of this ideal is difficult and necessitates much tact and wisdom. So long as human nature is what it is, it will be difficult for the man who has occupied a place of leadership for years to yield it to another. To do this calls for a double portion of the Master's spirit of humility and self-effacing grace.

New Outlook in Religious Education

CHARLES F. JOHANNABER

TO my mind, these present days are more full of opportunity for religious education in China than any we have seen for some years. And this so soon after the days of intense nationalism, Communism, and anti-foreign feeling. This opinion comes from two years of work in William Nast Middle School at Kiukiang, after the revolution; but I imagine that this is the situation pretty much all over the country.

But a mere faddish type of religious education is not going to meet the need and the opportunity. Religious education will have to mean a continued series of real, vital religious experiences. Early in the revolutionary period, many of the Chinese people, among them students, were disillusioned when they did not see Utopia immediately descend out of the skies; and very soon they turned again to our mission schools to see whether after all, this religion from the West did not have the secret of life for which they were seeking. They came

flocking back to our classes in Bible and religion. Last semester, in our middle school, all but two of the boys elected to study the Christian religion.

It is not for us to say how successful we were in our efforts. But we carefully and definitely tried to arrange courses which would meet the actual needs of Chinese youth to-day. We felt strongly that we must do three things for the religious life of the lad: rationalize it, personalize it, and socialize it. The first means to harmonize religion of the heart with the head. All truth must be seen to harmonize, and there must be no permanent quarrel between religion and learning, whether old or new. The second means to make religion a warm, vital and daily personal experience, not merely a second-hand listening to pious religious talk. The third means to relate religion to every realm of human endeavor, and to let it transform every group and movement as well as every individual.

We offered three courses to the six middle school classes: Religion and the Individual, Religion and Science, and Religion and Society. Chapel services were vitalized by having the students assist in the way of providing live subjects for discussion. This project was carried out by putting up a question box, into which the boys cast many problems which they had in their minds. These questions were fearlessly and frankly answered by the four or five teachers who were selected as men specially prepared to do this type of work. Some of the older boys took turns leading chapel; and did very well.

During the second semester, the Sunday School was made co-educational throughout, including the classes. The students were allowed to choose the courses they wanted. Towards the end of the semester, the students prepared and rendered the worship programs, and it was remarkable how they carried out these programs. They even printed their programs on colored paper, and I have never seen better work done by young people anywhere than some of the programs rendered by these young Chinese boys and girls. The mixed class of boys and girls which the writer had was about the best he has ever had. During the year, a large number of boys and girls were baptized and taken into the church.

The big problems in religious education is to make it *all real*. If we can do that, we shall capture the young Chinese of to-day. It all depends on the teacher, his personal life and training. Religious education is a wonderful instrument if we can get teachers in whose lives religion is a power producing perfect personality.

Spiritual Fruits of Revolution

CHENG MONG SAN (成蒙三)

SINCE the revolutionary army left Canton as its starting point and swept northward beyond the Province of Hunan in the Summer of 1926, Christianity in China has really sustained a great loss. During the revolution, many of the chapels and residences of the pastors were either devastated or destroyed by fire. The mission schools and hospitals were deprived of a good portion of their equipment. Missionaries, including preachers, teachers and doctors, were compelled to retreat to the safety zones and some to their own countries. Not a few of the native preachers and teachers had to change their profession in order to make a living. As the churches could not hold their services regularly, the church members very seldom attended them. Then anti-Christians expressed their joy in words like this: "Hurrah! Christianity is now rendered insolvent!" Those non-Christians who were sympathetic to the Christian Religion also prophesied, saying, "Alas! Christianity cannot be revived in China again!" Some weak brethren even expressed regret for having been Christians and decided not to be Christians hereafter. Under such circumstances, Satan had an easy time and began to dance about. But to his surprise, the righteous indignation of those faithful and brave Christians was also aroused to action.

Thus we witnessed the earnest prayers of those missionary ministers and doctors who chose to remain in their posts. They prayed saying: "O God! as we survey the vast field of China, we find very few of Thy servants. How can we leave the field? We beseech Thee to increase our strength and patience and to bestow upon us Thy power so that we may glorify Thy holy name." The native preachers and Christians also prayed earnestly to God, saying: "Our God and our Heavenly Father, we beseech Thee to forgive us for all of our laziness and negligence in the time past. Try us out with one more chance! Watch us and see if we will rise and bear the responsibility which belongs to us!" Even the entire community felt a deep sense of loss. Very frequently when two friends met for the first time in several days, they looked at each other in silence and sighed. When people caught sight of the ruined chapels and hospitals and the mission schools occupied by the soldiers, they let their heads droop and sighed with weak voices. When the Christians viewed the situation, they wept as they prayed for the suffering people.

But gradually and yet impatiently, the people went to call on the Christian workers, group after group nearly every day, saying: "Get ready and resume your services in the Church. Open your schools and

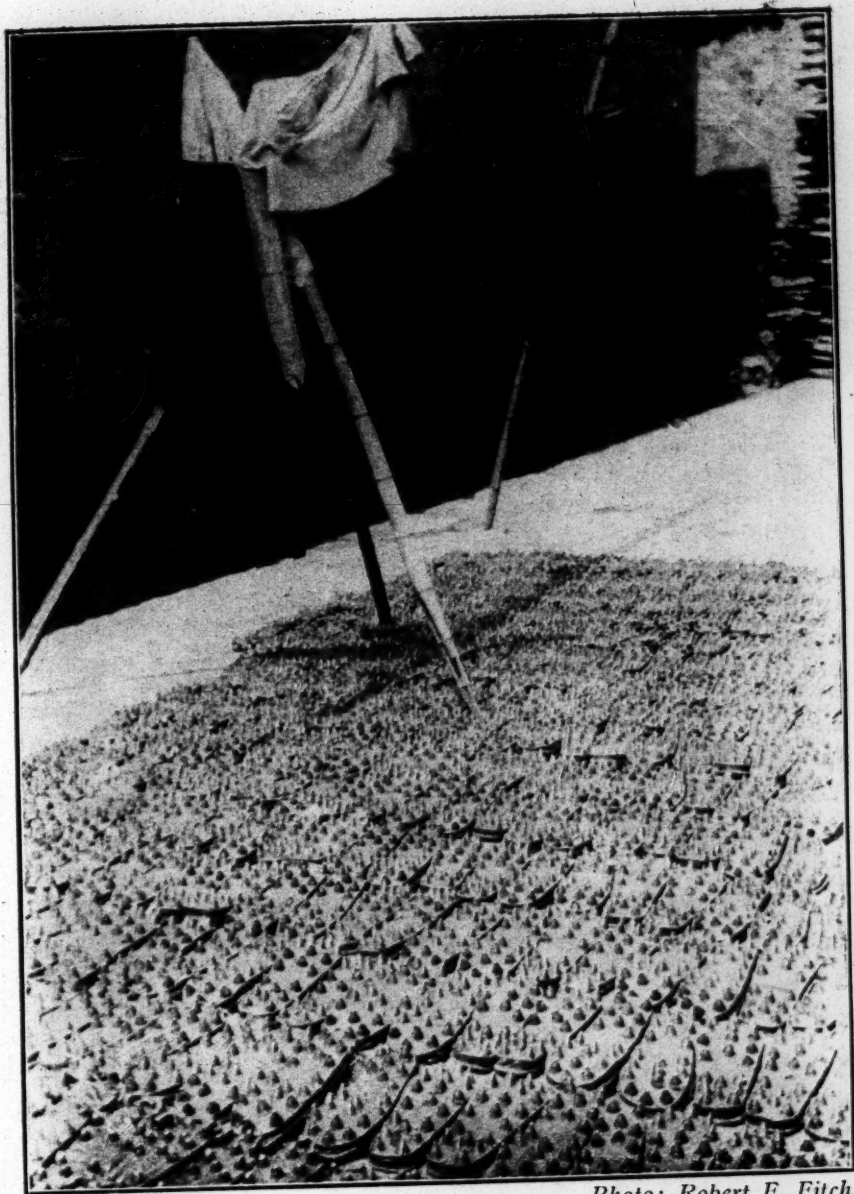
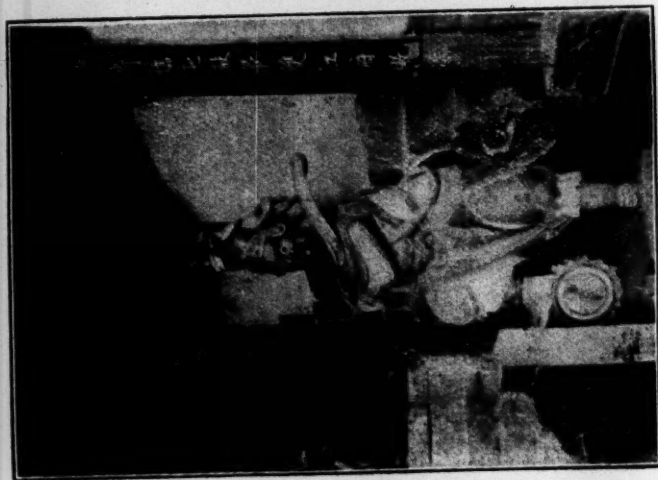


Photo: Robert F. Fitch.

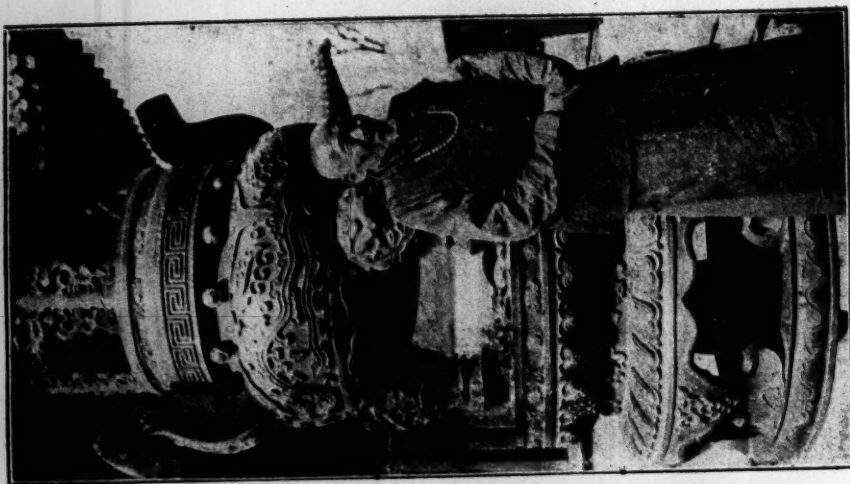
HOB-NAIL BOOT MAKING, WENCHOW.



I. Idol Procession.



II. Lin Kuan; Demon-destroyer—West China.



III. Mongol Lama, Wu Tai Shan.

1929

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hospitals. We are ready to help you." Thank God! The church chimes are now again resounding! In the streets and lanes we can still see many Christian believers, old and young, with Bibles and hymn books under their arms, on their way to Church. Deep religious faith can be read on their faces. Their singing voices radiate waves of comfort and sweetness. These pastors and church workers go about their duties enthusiastically and cheerfully, forgetting that they were once hired servants. When they recall the kind of suffering they experienced in the time of trouble, they feel proud to call themselves "victors of the battlefield" for they are "more than conquerors."

And sometimes they lift up their eyes toward heaven and meditate.....

The Call of Manchuria

L. LAUTENSCHLAGER

MANCHURIA, now called the Three Eastern Provinces, has more than an area of 360,000 square miles, which is almost equal to the combined area of France and Germany. An atlas of 1914, gives the population as 12,000,000. Recently, when in Harbin, which is the greatest city in North Manchuria, I was told that the present population is over 30,000,000. Into these new unoccupied areas of virgin soil, great forests and rich mines, the surplus population of China and Korea has poured during the last fifteen years. The South Manchurian and the Chinese Eastern Railways have made this possible.

Even now every train brings whole families of eager settlers. From the oldest to the smallest child, they seem to have a new hope in their hearts and a new light in their faces. They have cut loose from the old traditions and have forsaken their old gods. Their faces are set toward the north. They have left Ur of the Chaldees, their country, their kindred and their father's house and are already becoming a great nation. They are part of a great creative movement. In their new home they are already building a new and a greater civilization. Whether that civilization will be Christian depends on the church of this generation.

In Manchuria, one hears no anti-Christian slogans and sees no anti-Christian demonstrations. The dominant attitude is creative and constructive. The missionary and the Christian gospel are welcomed. Christian churches grow from a membership of a score to several hundred in a few years. In Harbin, a Christian factory owns the finest athletic grounds in the city, supports a complete Y. M. C. A. plant and has a thousand workers at church service on Sunday. In Manchuria, religion is recognized as essential to modern civilization as science is to modern economics.

In Harbin, a city of half a million people with a hinterland as large as Germany and containing over 10,000,000 people, there are at present only two American missionaries and one European.

North Manchuria presents to-day the greatest Macedonian call to the western churches of any field in the far East and that for the following reasons:—

1. Christianity is welcomed and is productive of unusually large results. Everywhere there is the most friendly feeling toward the work of the Christian Church. That Christian work is both welcome and productive of large results is shown by the following report of the Southern Baptist representative in Harbin. "Four regular and two voluntary colporteurs are at work in the city and outlying district. A Christian bookstore has been opened during the last year. More than half a million tracts and 200,000 gospels are distributed at the railway station annually. Work in the outlying districts has grown until we now have six out-stations, some three hundred miles distant over two provinces. . . . At three of these stations, opened last year, more than sixty were baptized. . . . There are many more calls for evangelistic meetings at distant places than can possibly be met. The Chinese feel most kindly toward us as missionaries and Americans, and show us every courtesy and consideration. This kindness in many instances is so unbounded and their welcome such that we crave that others might share this opportunity of ministering to the spiritual needs of the Chinese of North Manchuria."

2. Self-support is possible. Manchuria is economically prosperous and progressive. Churches started could, from the beginning, be self-supporting.

3. National leadership is certain. The most progressive spirits go into these new districts. Men, who thus show the courage to break with the past, have in them the elements necessary for leadership. The church in Manchuria can, therefore, quickly get the national leadership necessary to make Christian work indigenous.

4. New truths and new methods are welcome. There is a spirit of inquiry and an attitude of searching for the best, which has already definitely turned toward the Christian idea of service and progress.

5. There is a fine spirit of denominational cooperation especially in North Manchuria. The only American missionary who was working in Harbin this summer said, that they no longer thought of themselves as denominations but as one great Christian family. Organic unity has not yet been achieved and in South Manchuria there are signs of controversy, but even this is perhaps more of a challenge than if all goals and ideals had already been reached.

6. Constructive reform is preferred to violent revolution. There has been a definite turning against the Bolshevik idea of violent revolution in favor of the liberalism and the reformist doctrines of Christianity.

7. Missionaries can be real helpers instead of masters. In Manchuria the Chinese are quite able to finance and build their own hospitals, schools and churches. Consequently, Christian workers can be real helpers and brothers instead of leaders, controllers of property and masters of policies.

If the mission boards could now offer a dozen missionaries, evangelists, educationalists and doctors, to the Chinese Church in North Manchuria, who would be willing to work under Chinese control and direction, this would mean not only a great modern adventure in Christian faith, but would in my mind, put missionaries on the only possible basis in which they can truly live the completely shared life. A westerner working in an institution economically controlled by the western church must indeed be a rare man if he can rise above this handicap and show to his students and Chinese fellow-workers, that his interests are primarily in men and not in the institution.

The Chinese Church in old China, also, should at once send a number of preachers, teachers and doctors into Manchuria. If these men have the spirit of adventure and faith they would be able to get more economic support for their work in ten years than they would in Shantung in a generation.

Pauline methods on the part of westerners in old China are impossible, because they represent economically superior churches in an economically inferior society. But Chinese missionaries in Manchuria would be on a Pauline basis, for like Paul, they would represent economically poorer churches in an economically richer society. Paul gave the gospel to the Greeks and helped them to establish churches, but not with money. On the other hand, he asked the new churches to help the poorer Jerusalem churches as an evidence of their new Christian loyalty. If the Chinese Church to-day will send college graduates from Christian schools to do Christian work in Manchuria, in a few years young, progressive, Manchuria churches could send financial help to the mother churches in old China.

If the foreign boards and the Chinese Church can hear this Macedonian call and see the vision of a great, Christian civilization in these north lands, they will cooperate at once in a real program of Christian service in Manchuria. Nothing could give the home churches and the Church in China such new prophetic zeal, such new courage and such new evangelizing power as to look beyond the discouraging features in the old mission field to a great, new field which calls for the energizing forces of the Gospel of Christ. Nothing but response to a new call to

greater tasks can re-energize our old mission stations and our old Chinese churches with the great hope that is in Christ for lost men and for a strife-torn society. Only thus can missionaries challenge the new generation of youth, whether of China or of the West, to respond to the call of Christ for the reconstruction and the salvation of our modern world.

If the Church of Christ has enough vision and courage, she will at once help Manchuria to build, between communist Russia and the China of the old traditions, a great new civilization which will combine the best of the old culture and modern science with the spirit of Jesus Christ.

Evaluating Jerusalem, 1928*

H. HARTENSTEIN

THE Jerusalem Meeting of the International Missionary Council, held on the Mount of Olives, Passiontide, 1928, has been spoken of wheresoever throughout the whole world mission work is being carried on. Churches and mission societies have studied its pronouncements and recommendations and tried to utilise them,—sometimes agreeing, sometimes criticising. The four German missionary societies in Kwangtung must needs, also, discuss these Findings, and ask themselves what therein they might use in their mission work.

I shall confine myself to the three most important topics: "The Christian Message," "The Relations Between the Younger and the Older Churches," and "Religious Education." Before speaking on these three topics, however, I wish to express three fundamental considerations anent all that was discussed and recommended at Jerusalem.

1. In spite of the earnest devotion manifest in the several groups I am obliged to note, that at Jerusalem the limits to syncretism were neither clearly recognised nor defined. There was wanting a clear theology, whereby all mingling of the Gospel with other religious views might be prevented. There was needed, also, a clear outline of doctrine to decide between pure and unpure gospels and clear and unclear statements of the revelation of God. At this point danger threatens to-day in all spheres and all younger churches; and it is important that the younger churches strive for a clear statement of doctrine and distinct limits to all such mingling of religions.

2. There is grave danger, also, that international mission work will become mainly a question of organization, whereby it will lose living

*Translated from stenographic notes of an address delivered in German at Hong-kong, May 5, 1929, at a conference of representatives of the four German Mission Societies working in Kwangtung.

contact with the churches in the different countries. This danger appears in the possibility of this work depending mainly on the routine efforts of secretaries, who are not thoroughly acquainted with the language, spirit and customs of the individual countries concerned and who may be unable to think independently and thus fail to recognize the sharp differences between the Kingdom of God and secular interests, such as nationalism, democracy, etc. The best organization is a dead thing, if and when the living spirit from above is lacking therein.

3. The Findings of the Meeting show that race, industrial, rural, medical and other problems occupied an unduly large place, compared to the proper task of both mission and Church. There is great danger of secularizing the message of God to fit a social Gospel, which tries to solve these great problems in a purely this-worldly way. Important as these matters are in their proper place, yet must we say, that fundamental reflection on the message and the ministry of the Word was not adequate at Jerusalem. If we recognize these three dangers and do all we can to minimize them, then this world conference may be of great value to all of us.

Let us now consider "The Christian Message." This involves two main aspects. The great tension which exists between them the delegates discussed at length. On one side, Jesus Christ claims that He is, for the whole world, the only way, truth and life. On the other side, there is the intrusive recognition that in all the different religions may be found some elements of the one Truth and some rays of the one Light. Some delegates looked upon other religions as preparatory steps to the Gospel, which is, therefore, only the crown and ending of a great religious world-evolution. Others, like Prof. Otto and Dr. Zwerner, emphasized the point that the Gospel demands a total break with the old religious world. No way to combine these contrasting positions could be found; and so, after a long struggle, both views were recorded.

The first four pages of "The Christian Message" express the full and clear Gospel. In the part, "The Call to the World," however, the view is expressed, that all religions have a common foe-secularism, a godless disposition of mind which cares only for this world, and that all religions ought to join in a common league against it. It was emphasized, furthermore, that all that is of spiritual value in other religions is fulfilled and secured in Jesus Christ, and that in all religions certain parts of the one Truth and rays of the one central sun may be recognized. As against this view we see clearly, that something quite different is meant when Islam or the Gospel speak of the "majesty of God," when Buddhism or the Gospel preach on "overcoming the world's sorrow," or Hinduism or the Gospel speak of "contact with Ultimate Reality," and Confucianism or the Gospel refer to belief in a "moral order of the universe." As a result of the revelation of God in Jesus

Christ everything gains a new meaning. The contents of other religions cannot simply be mixed up with the Gospel.

The second group of problems concerned the strain between the pure supernaturalism of the message of Christ and the this-worldly tasks of Christianity. Here again, after a long struggle, two views were recorded. One side emphasized the point that the message of Jesus Christ must be proclaimed independently of all social, political and industrial problems; the Gospel must not be mingled with any concerns of culture. The other accentuated the great task of the Gospel in solving just these problems. We must note, of course, that the Gospel contains no social or political programs. It can only throw its light upon these problems and give general directions for their solution.

What lessons may we learn from all this? I should like to touch upon three. 1. Our main task is to recognize these secular and worldly tendencies and movements, which are now penetrating all nations. We must know the situation of the peoples to whom we have to preach the Gospel: we cannot study too intimately all that moves their souls in our generation. 2. We must consider anew and clearly, what, after all, our message is, that we may be able to preach with new tongues the old eternal Gospel in its bearing upon the present times and their problems, and make our call to the non-Christians of to-day, to repentance and faith, in such a way as to be understood by them. In my opinion the German theology of the Reformation has here a special task, that is, to gain a fresh hold of the Gospel and to express the voice of the Old and New Testaments in a way suitable for the needs, of the modern world. 3. There must be a reconsideration of the tasks of both the mission and the Church. The first task of the Church is to develop, guide and support itself; while the mission, to-day as in the time of primitive Christianity, should know no other task than that of continuing the teaching and working of Jesus Christ by preaching the Word of God. The Acts show clearly this task of the mission. It is recorded therein how Christ, by the service of His messengers, continued to judge, to heal and to comfort. We need not ask first, What are the needs of the hearers? but, What has Jesus Christ commissioned us to do; how may we tell our message to the world so that it will be seen to be the saving and redeeming word for which all peoples are waiting?

Very important, of course, are the relations between the younger and the older churches. The Jerusalem Meeting showed that in this regard, we are in a state of devolution, that is in a process of making the younger churches really self-dependent. So far as possible the tasks of administration and edification must be transferred to them, with due regard to their national tendencies, and without transferring to them the whole system of dogmatics and divisions which mark the denominations of the Occident. As to the younger churches, Jerusalem spoke of

three stages in their development. In the first, the patriarchial stage, the mission was the head of the Church, having in all things the determining and deciding word. This stage has not yet finally passed in all fields and in many of the younger churches. In the second stage, the Church and the mission maintain a cooperative relationship, in which case both Church and mission make the development of the indigenous church their main objective. This stage still obtains in many fields. The third stage of development is the incorporation of the mission in the church; the identification with and subordination to the Church of the mission as such and its missionaries. This is already the situation in some churches in India and China. It is important that the younger churches cooperate, more and more, to overcome the awful deterioration of many small churches.

In the third part of the Findings there is given, in five points, "The Secret of a Living, Indigenous Church." Here is described an ideal, that probably has not as yet been realized in any church. An indigenous church should, in worship, service, customs, art and architecture, express its own interpretation of Christ. It should influence all spheres of life, individual, community and national. It should make its contribution to the solution of all the different problems of the times, and, above all, should be on fire with missionary ardor and a pioneering spirit. It should attach great importance to the training of an indigenous leadership, both men and women, and the development of a new financial basis of support. Self-support will come naturally as its tide of spiritual life rises. Missionary financial aid should be placed on a gradually decreasing scale. All financial grants of the older churches should be given to and administered by the churches themselves, and all new local churches should be started off on a self-supporting basis.

What do these points teach us? Here, also I should like to emphasize three lessons. 1. The missions cannot attach too high a value upon the growth of the younger churches into real autonomy. Chinese Christians must be under Chinese leadership and guidance. The missionaries, who are given to the Church for special tasks (schools, theological seminaries), must serve in a spirit of friendship and on the basis of full equality. 2. The financial aid given by the older churches must be administered in common; responsibility therefor falling more and more upon the younger churches themselves. Even where churches are still receiving much financial aid, it must not involve domination by the older churches. New ways must be found to give adequate training to the younger churches in self-support. 3. Yet not only can the missions and older churches serve in the younger churches, there is also important service for the missions in addition to that given in and through the indigenous church. The representatives of the Chinese

churches in Jerusalem were asked: "Do you believe that the Chinese Church is in a position to take over the task of Christianizing the Chinese people?" They replied with a clear, "No!" To this task the missions can still apply themselves. The "mission" and the "church" are not identical. The mission has its own task given to it by God, and one which the younger churches are not yet in a position to take upon themselves, though it must be done in close fellowship with them. This latter task did not find sufficient expression in Jerusalem. Its great importance, however, cannot be overemphasized. For many years to come the call of the Lord to individual members of the older churches for service in mission work in China, India and Africa will still retain its validity.

The Jerusalem Findings gave much space to "Religious Education" also. The delegates were greatly bewildered over the fact that in all the younger churches the importance of a distinctly Christian education and the new knowledge in pedagogical science have not been recognized. We need a new grasp of this special task.

The Jerusalem Meeting tried, with great earnestness, to discern the "teaching method of Jesus." All Chinese leaders ought to study thoroughly what was said about this in part II of "Religious Education," of the Findings. The conclusions on this topic were summarized under two important heads: A. That religion is an essential factor in education. B. That education has an essential place in religious work. About the first it should be said, that the Gospel alone can fully educate all peoples, that is, it alone can promote the full development of personality in a Christian sense. As to the second it was stated, that the goal of all education is conversion to Christ. But this cannot be reached merely by intellectual teaching and transmission of doctrines. All the powers of the personality must be enrolled in the service of Jesus Christ. The children must be so educated as to do the will of God, worship right and manifest devotion and true fellowship. All methods used in religious education must be adapted to the infant soul. Furthermore it was emphasized, that churches and missions must comply with the national systems of education, so far as possible, without recognizing any monopoly of the governments therein. To provide a distinct Christian education remains the special task of the churches and missions. In case a government does not recognize this position the churches and missions must demand full freedom for religious education. Finally religious education must take into due consideration the special needs of family, state and Church.

What does this teach us? Again three points may be made. 1. We need a distinct Christian education. The Bible must be at the center of all religious instruction; this instruction must make the demand of God central in all spheres of life. The whole life of man belongs to

the Lord and must be influenced by His word and will. 2. The methods of education must be taken from the Bible itself, and not be merely those transferred from pedagogical science. In his parables Jesus speaks so plainly that every child can understand him; yet a grown-up Christian can never finish learning the full meaning of his words. Religious education must be guided by a spirit of freedom, open-mindedness and real communion—and all must be done with a view to bringing the child into living communion with Christ. 3. Primary education is and must be more and more the task of the churches themselves. The local church must endeavour to give Christian education to all its children, because only in this way can the spiritual growth of the Church and its power to resist the anti-Christian movement be maintained. With regard to higher education there must be, in future, closer cooperation between the churches and missions; religious education must be based upon a definite program. It is the main task of the churches and missions to secure really Christian teachers, who are able to present the Gospel to the children entrusted to them in a living and inspiring way.

Thus, we must not merely accept the messages and recommendations of Jerusalem, but must also study them critically. Above all we, the preachers, teachers and churches must make sure that the Gospel of Jesus Christ, who came to redeem the world and who will come again to set up His kingdom, is preached pure and unfalsified.

Modern Science and the Miracles*

2 Cor. 4.7

RALPH BOLTON

IT is said of our great English Victorian Poet, Tennyson, that, in his latter years, if an article or poem were read to him in the evening, he would reproduce it in his own style in the following morning under the honest impression that it was his own original work. If great men so fall, shall not the little ones do the same? So I want to clear the ground a little at the onset by saying that most of that which I propose to talk about owes its inspiration and even some of its actual wording to three sources.

First, Canon Streeter's book, "Reality," which I read with some care and great profit a year ago.

Second, to Canon Streeter's lectures on Kuling,

And third to that epoch-making book by Dr. Cairns, "The Faith that Rebels."

*A sermon preached on Medical Sunday in the Kuling Church, during the summer of 1929.

A "Guide, Philosopher and Friend" here in China, when once I was preparing for such an unusual occasion as this morning, urged me thus; "Preach your certainties—leave your doubts out of the pulpit—be *Positive*." It is because I feel a growing "positiveness" about certain aspects of the impact of the supernatural on the so-called "physical universe" that I am bold enough to stand up and talk about it this morning.

In the minds of the great majority of people who are familiar with the Gospels, the miracles of Christ have been "written off" as incredible. Once there was a school of thought which regarded them as the hall marks of the authenticity of what the gospel claims for Christ. In our day they have become a stumbling block to many Christians. There has come the cry—"Give us the gospel message and leave out what we can't swallow."

A great English writer and journalist, Mr. Hillair Belloc, did a great deal of work among the front line trench systems in the European war. Punch once caricatured him, showing him looking over the parapet of a trench and saying—"This trench is wrong—it doesn't agree with my map." Some of the mouth-pieces of science have been saying; "These miracles are wrong—they don't agree with our map of the universe."

So men who deeply respected the gospel teaching but could not square a great deal of it with the apparent facts of science had to do a mighty lot of wriggling. Till there arrived a school of scientifically thinking Christians whose attitude to the problem might be exemplified by their view of the "Stilling of the Tempest."

"Of course no meteorological change took place. A group of naturally timid and now very frightened men, in the extremity of their fright appeal to one whom they love and trust. He, with his great power over men, his great personal magnetism, so calmed their minds that they ceased to be aware of the storm. The change was in their mental attitude, but they thought it was in the weather and so deceived themselves."

Science had mapped out the universe and knew just how things worked; and it was *not* after the manner of the feeding of the five thousand; dumbness was due to this, that and the other, and it was *NOT* cured by spital, nor was cataract cured by applying clay. The universe was run on a "closed system" with which there could be no interference from any outside force—and God was outside His system.

So congregations cried—"Give us the ethic and leave out the supernatural."

But how unthinkable it is that Christ should refer to His own miracles and remind His disciples of past "mighty works" if they were in reality quite otherwise than the disciples believed? How unthinkable

that a Preacher, whose message was so awfully honest, should in practise be dishonest? Recollect that although Christ so violently refused to work miracles for show and effect, and to tickle the fancy of His hearers, He was not ashamed of them, as some modern writers have taught. Moreover, the disciples were told that they too, should have these powers, and to the wondering surprise of these simple men, they did actually obtain and use these powers.

And remember Christ's *strong* words about petitionary prayer.

"Ask and it shall be given unto you; seek and you shall find; knock, and it shall be opened unto you." How do these quite un-ambiguous assertions stand beside the "closed system" theory?

I well remember the excitement caused at the hospital, where I was studying medicine, by a famous case of Dr. Snowden's. A girl had, at the age of about fourteen, as far as I remember, become completely paralysed in the lower limbs. She was seen by a physician and sent on to the Psychological Department. One afternoon she was carried, a helpless cripple, into the consulting room, and that afternoon she *walked* out, having suddenly regained control of her limbs.

The miraculous healings at Lourdes are well known now, and are also well authenticated from a medico-scientific standpoint. Out of the thousands of sufferers who crowd yearly to this Catholic shrine, more than twenty percent are distinctly improved and some completely cured.

Fright and worry will remove all desire for food and all capacity for ingesting or digesting food materials. People have been literally "worried to death" and frightened to death. A famous English doctor said that his life was at the mercy of any dog who teased him; and one day his colleagues did tease him beyond bearing. He lost his temper, precipitated an attack of angina pectoris and died.

But all these examples of the effect of the mind on the body are described as "functional cases." It is argued that in no case is there any "organic" change or "organic" disease relieved. This division into "functional" and "organic" seems to provide a "way out" for some harassed souls. Christ cured "hysterical" cases; this explains the difficult supernatural phenomena. We are not told of Christ setting a fractured limb, or opening an abscess! It is His great power over men's minds that made it appear that He also had power over their bodies.

It is certainly true that some of Christ's miracles might have been wrought on "functional cases." But what of "The man born blind," "The raising of Lazarus" and "The widow's son of Nain"?

May I remind you of the experiment of the stigmata? A young man was made into a suggestible state, and it was then suggested to him that he was about to be burned by five red-hot poker. The back of his forearm was then touched by the five finger-tips of the experimenter. Immediately, and under conditions of caution that abso-

lutely excluded deception, the limb was bound up in cotton wool and the dressings sealed. Next morning, again under conditions that excluded the possibility of deception, the dressings were removed. There were five blisters with exactly the structure that a twenty-four old burn would bring about. Recently a group of members of the British Medical Association stated that in their opinion, there is no tissue in the body which is not susceptible to the influence of the mind.

You may well ask "Why all this stress on the body and these questions of healing?" Because in the human body the physical and the spiritual meet in a unique fashion!

"But what of dumb, inanimate nature?" One of the most remarkable things about the findings and the speculations of modern science is the extent to which everything is "all of a piece." The gradations of man to caterpillar, caterpillar to violet, violet to diamond, diamond to hydrogen gas—look like very wide steps. But if all the possible gaps are filled in, a marvellous gradually changing series stands before us. And when we wrestle with the speculations of modern physics, even more do we see that all the universe is *ONE*. Once the atom was considered to be the ultimate irreducible. Then came the speculations of molecular chemistry and now, all this seems to be superseded by the electron and proton hypothesis. The conception of anything as solid has gone, and the ultimate irreducibles become two—energy and mind.

Can we picture how things were built up? God, in His Creative Love, gives out energy and mind. Energy, to build up and go on and on. Mind, or rather the germ of something which will become mind, which has deep down in it the potentiality to direct growth towards Him—and yet has also the terrible power of choice all along its path. Power and mind; with the Great Mind of God behind—a distant, impenetrable God, an unalterable God; a God without the shadow of a turning; an unknown, unrealized God, but nevertheless an ultimately-to-be-realized God.

One day there appears a flower on the earth, the product of energy and mind; a mind that has chosen, and that has used that force till it has realized all that it can of the unsearchable urge towards God. Under that urge it has made itself *BEAUTIFUL*.

And God, at His distance, rejoices as He sees something that through pain and suffering, through little failures and little successes has at last realized something of Himself. *BEAUTY* has come.

Force and mind go on—still with that urge towards God which is an essential part of the primordial gift, and which is at the root of the Divine scheme: and still with that terrible power to take or to refuse. "And Adam walked with God in the garden in the cool of the evening." Force and mind had thus produced a being who could *TALK WITH GOD*.

As a multitude of the Heavenly Host are singing great praises to God on High, as the shephreds are watching their flocks, there is born in Bethlehem, a babe! At last the age-long process has brought forth from God, out of force and mind, a Being who is to make that so world-shaking affirmation. "I AND THE FATHER ARE ONE." Christ so identified Himself with God that His mind controlled His force exactly in line with the first thought of God. He so entered God's system with its inimical beginning, that He and the system were one. As with God, the source and giver of power, His power over the universe was absolute: as with God, the source of mind, only over man's mind was His power limited. To the storm He could say "Peace, Be still"; and it was still. To man He must say, "If thou hast faith, I can heal thee."

Whether before His day, the system of the universe had been closed or not, to Jesus it was *WIDE OPEN*. Christ had a mighty, rebellious faith, a glorious hope and a universal love. Not to His metaphysical deity but to this faith, hope and love did His power owe its origin. And He insisted that we can make this faith, hope and love ours too, and that we too, with Him, can become one with the mind and power of God. "*WE HAVE THIS TREASURE IN EARTHEN VESSELS.*"

In a large modern hospital there is invariably a complete system of electric wiring throughout every department: a closed system of power, potential and ready to be used. At various places in the walls of all the rooms are spots where the electric current may be tapped. A plug is pushed into the wall at these prepared spots, and power may be led off to light the darkness, produce X rays, work a fan, drive a pump, or any such thing that the mind of man has produced. Does this picture help to give an idea of the way in which the Eternal Power is available?

Once a traveller called at a little Syrian cottage, and his friend asked him to come in. But, sad to say, there was no food. "I have nothing to give you," said the householder, "but I have a friend who has. We have nothing to give, but *WE HAVE A FRIEND WHO HAS.*"

The roots of Jesus' faith lie deep in the historic faith of Israel. How He rose above it is His secret. He lifted His disciples, and some of the first century Christians up towards His level. Even in that "hard heathen world," that little believing community made its humblest members lead an heroic life, and history shows its greater spirits expecting and achieving great things in prayer. But the general level fell: and the materialism of the last century has pushed the spiritual away from us. "The world is too much with us late and soon. Getting and spending we lay waste our powers." And to this temptation of worldliness has lately been added the fascinating study of the laws of nature so that the divine transcendence has been still more thrust away.

BUT THE TIDE HAS TURNED! A great British surgeon has said, "Surgery has reached its climax." A collection of British doctors have stated, "There is no tissue in the human body over which the mind does not exercise its influence." Put those two statements side by side as a parable.

Psycho-analysis is affirming that the phenomenon of religion is one of health and not one of disease. Far from being an escape from Reality it is a still deeper plunge into Reality. Of the three greatest physicists of the day in Britain, two give a definitely religious interpretation to the universe. Science, exactly contrary to its attitude fifty years ago, is tending to spiritualize the general level of the thinking world, rather than to materialize it. Faith is getting easier. I repeat, that for the *thinking* Christian, "faith is getting easier!"

Meanwhile, our part is to work. It seems to be a part of God's scheme that we should be prepared to work for anything that we are prepared to pray for, and *vice versa*. We pray, "Give us this day our daily bread" but we reasonably go to work to get it. As doctors we push on with what skill we have, nevertheless trusting that a day will come when we shall know a better way, and have different and greater powers at our command; when the treasure in the earthen vessels will break forth in a triumphant and a rebellious faith.

Feet and hands have we obtained and perfected. Heart and sinew, nerve and brain have become ours. But no more is the cosmic process perfecting these parts. But we have a great faith within us that our spirits will march onwards and onwards. A day is coming when the treasure will no longer be in earthen vessels; when the spirit of God shall so flood us that we shall see Him face to face, and when the very power of God shall flow through us.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made. In Him was life; and the life was the light of men."

"And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, the new Jerusalem, coming down, out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying "Behold the tabernacle of God is with men and he shall dwell with them, and they shall be his people, and God shall be with them and be their God. And He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more. The first things are passed away."

The best thing that we could have hoped about the Universe is **TRUE.**

Christianity's First Failure in China

GRACE WALBORN SNYDER

HU Shih, the famous present day philosopher of China, informed the American public in an article published in a summer number of the "Forum" that he considers it not impossible for the modern missionary endeavors in China to be as completely killed as was the early Nestorian movement. That dark reminder is a sharp urge to review the history of the Nestorian missions in China. Some of that history is as full of romantic interest as of interesting information. English translations from Arabic, Syrian and Persian manuscripts furnish ample material for investigation.

In appendix B of Asahel Grant's book "The Nestorians or Lost Tribes" (published in London 1884) there is a helpful chronological summary of the Nestorian movement through the early centuries. Grant has quoted Mosheim, and has found other of his information in Assemani's "Bibliotheca Orientalis." Grant's summary has served as chief source for this article on the earliest Nestorian missions.

As early as the fifth century A.D., Nestorian archbishops were sent to China. Arnobius, writing in the third century, mentions the "Seres" as among the Oriental nations who had embraced Christianity, and Mosheim regards these "Seres" as undoubtedly the Chinese. In the sixth century the Nestorian influence spread through Persia; and from there spread through countries lying outside the influence of the Roman Empire. Nestorian societies were formed in Persia, in India, in Armenia, in Arabia and in Syria. In the seventh century, Nestorianism spread beyond its former boundaries. "They labored to propagate it in the East, the North, . . . from Persia and Syria and India among the barbarous and savage nations of the deserts and remotest shores of Asia: and that their zeal was not inefficient appears from numerous proofs existing. *In particular the vast empire of China was enlightened by their zeal and industry.*" In the same century Mohammdanism arose and was vigorously propagated by the sword.

The end of the second year of the Mohammdan conquest of Persia was the beginning of an epoch in Nestorian missions. In that year, 635 A.D., Nestorian missions to China under the influence of Olopun, or Jaballaha I, are said to have begun. From the year 635 A.D. to 781 A.D., no less than seventy missionaries reached China and labored to propagate their religion. The emperor who reigned from 650 to 684 A.D. commanded Christian churches to be erected in all the provinces of China and it is recorded that "the gospel was promulgated in ten provinces of the Empire and all the cities were supplied with churches." In the year 699 the Christians were persecuted and either there were two

persecutions, or this one was continued until the year 719." But that period of persecution does not seem to have been severe enough to have seriously effected the influence of the Nestorians. Other missionaries came to China early in the eighth century. In that century an emperor of China had a church of his own which he adorned with statues of his ancestors. In 757 A.D. the emperor ordered a great number of churches to be erected. In 778, the Nestorian patriarch Timotheus sent from the monastery Beth-Aben a monk named Subchaljesu, who was skilled in Syrian, Persian, and Arabian languages, to preach to the people on the eastern shore of the Caspian Sea. At the same time Timotheus wrote letters to the king of the Tartars, and to other princes, exhorting them to accept the Gospel. After Subchaljesu had built churches, had instituted an order of priests, and had established a teaching organization, he pushed on from the Caspian Sea region and reached China. (Which part is not exactly known). This brave Christian traveller-evangelist was later murdered on a return trip to Assyria. Of the fifteen monks and two associates who were immediately sent out to replace him, some are said to have reached China. These men may have centered their activities in South China, for in the ninth century two Arabian travellers found Christians in South China. There is, furthermore, record of the revolt of a certain Baichu who is said to have murdered a great number of Christians in the city of Canfu, modern Canton, in the year A.D. 877.*

To most students interested in the Nestorian movement in China, the monument at Hsi-an-fu stands as the one incontestable evidence of its presence and work. There has been some doubt about the authenticity of this inscription, but those doubts seem fairly well cleared up in the light of later investigation. Its date is fixed as 781 A.D. In the time of Wu Wang, an emperor influenced by the Taoists, there was a severe persecution directed against the Buddhists. The Christians suffered as well, since the edict issued was an order against *foreign* religions, specifically naming Nestorians as well as Buddhists. The Nestorians never recovered from the attack of 845. Probably it was during this year of persecution that the Hsi-an-fu monument was buried and lost to civilization until in 1625 it was accidentally uncovered by some workmen. At the time it was unearthed the influence of Jesuit missionaries was such that attention was immediately directed to this Christian inscription and thus the monument was prevented from falling into future oblivion. Since 1908 the western world has been informed about the monument through the work of Dr. Fritz Holm, who worked quietly through a period of several months until he was able to get an exact replica of it made by expert stone-cutters, who worked in secret within easy and close observation of the original. This two-ton, ten-foot replica Dr. Holm took with him when he

*Bib. Orient. Vol IV.

left China, and in June, 1908, had it safely deposited in the Metropolitan Museum in New York. Other replicas have since been made, some from Dr. Holm's, and some from photographs of the original. The original replica was later moved from the Metropolitan Museum.

Dr. Wylie's translation of the Chinese inscription is offered by Holm as the most reliable one and is included by him in one of his articles on the Nestorian Monument. The record identifies itself with the mission work of Olopun in these words, "Greatly virtuous Olopun, of the kingdom of Syria, has brought his sacred books and images from that distant part and has presented them at our chief capital. Having examined the principles of this religion, we find them to be purely excellent and natural...." and so on. After certain preliminary formalities the inscription continues with a statement of doctrine: a Triune God who created all things; the fall of mankind through the influence of a being called Satan; the Incarnation, Virgin Birth, Holy Life and Ascension of a Savior called Messiah; a rite called Baptism and certain true Scriptures.

What became of the Nestorians of that region is a matter not altogether beyond debate. Professor Saeki¹ of Waseda University, Tokyo, advanced the theory that descendants of the Nestorians had formed the Chin-Tan Chiao Sect, the sect of "The Religion of the Pill of Immortality." From his study of the inscription on the monument, Saeki conceived the idea that the name Lu Hsiu-yen of the inscription was identical with the name Lu Yen, founder of the Chin-Tan Chiao, which flourished in Shansi. Some fifteen thousand members of the Chin-Tan Chiao, living mostly in northern and northwestern China, where Nestorian converts used to reside, were slain in 1891. Holm considered this theory highly improbable. Others have mentioned "The White Lily" and "The One Stick of Incense," as secret societies which may have been organized by persecuted Nestorians. Many believe that the Christians, who were not absorbed by the Mohammedan community, became Catholic and thus lost their identity. Marco Polo recorded of the people in Hsi-an-fu that they were all idolators when he visited there nearly four centuries after the 845 A.D. persecution.

Commenting on the causes for the failure of this early attempt to Christianize China, Legge says it can be attributed to the following:

I. The advanced civilization of the Chinese. The Nestorian successes were won among a people less advanced in civilization than the Chinese, whose Confucian scholars had higher intellectual training than scholars in other countries. The new religion had to oppose itself to the Taoists who were versed in the Confucian classics and were strong in an ingenious reasoning of their own. Likewise they had to oppose

1. For a brief but adverse critique of this point see "The Patriarch Lü," C. E. Couling, *Journal of the North China Branch, Royal Asiatic Society*, 1927, page 189.—EDITOR.

themselves to the Buddhists whose appeal was new and strange and required rigid discipline and self-denial.

II. The Nestorian work in China was directed more to propitiate and conciliate the emperors, as the powers that were, than to enlighten and convert the people. . . . There is no entry of the increase of believers, or of additions made to the societies, while the favors shown to them by the government are celebrated by them in flattering terms. . . . They "worked down from the apex of society rather than upwards from its foundation."

III. The inscription makes no mention of the fundamental truths of Christianity; Christ's crucifixion, death, burial, and resurrection. It is "too passionless altogether for the mission which it commemorates to have been the center of a vigorous propagandism."

It is not altogether surprising that the Nestorians in both Hsi-an-fu and the Canton district should fade into dim remembrance and final disappearance, for the advanced civilization of China was soon after their appearance disturbed and retarded by the influx of the wild Mongol tribes. Those Nestorians who were then in China became, in consequence, shut off from the inspiration of contact and the encouragement of unity with the more stabilized church bodies at their home base. Deprived of this stimulation and being forced to adjust themselves to changing political situations and subjected to frequent persecution, the degeneration of Nestorians in China seems to have been inevitable.

The degeneration of their influence did not, however, terminate the possibility of the Nestorians establishing their religion in China. If their lower scholarship was a hindrance to their becoming established in the environment of the higher scholarship of Confucianism, they did not experience the same obstacle in their missionary work among the wilder Mongol tribes. Great credit must be given to that missionary zeal which urged the Nestorians to endure many physical hardships in order to work among the warrior hordes who swept past the Khitans and on into China under the leadership of such men as Genghis and Kublai Khan. Mrs. C. E. Couling in an article on, "The Luminous Religion,"² indicates that there is some doubt about the relation of these two movements. Whether the Nestorians who came in through the Asiatic tribes did or did not know about the earlier missionary attempt under the T'ang Dynasty, the missions to the Mongols can be considered a separate movement which incidentally came to be Christianity's second contact of influence with China.

Continuing the history of Mosheim, it is said of the tenth century "that this is the century in which the state of Christianity was everywhere most wretched, on account of the amazing ignorance, and the

consequent superstition, and debased morals of the age," as well as for other reasons. But.... "the Nestorians living in Chaldea introduced Christianity into Tartary proper, beyond Mount Imaeus where people had hitherto lived entirely uncultured and uncivilized.... It is placed beyond controversy that the kings of the people called Carith, living on the borders of Cathay, whom some denominate a tribe of Turks and others of Tartars, constituting a considerable portion of the Mongols did profess Christianity from this time onward, and that no inconsiderable part of Tartary or Asiatic Scythia lived under bishops sent among them by the pontiff of the Nestorians." In the eleventh and twelfth centuries Mosheim says it is manifest that there were a vast number of Christians residing in the inner Asiatic countries which are now devoted to Mohammedanism. There is record that a Mongol prince residing in Caracorum, about six hundred miles northwest from Peking, was baptized by a priest sent by the Nestorian patriarch, and that in 1046 a son and successor of this prince began the Mongol expansion expedition. Early in this period belongs the story of the conversion of Prester John and his Turkish tribe of Inner Asia. In the reign of the second Prester John the Nestorian patriarch is said to have sent a bishop to China. The expansion of the Mongols in the twelfth century, with all the natural and consequent cruelties of war, had the good effect of uniting Asia so that travellers could pass through the whole of their kingdom without being molested, if said travellers had in their possession evidence of Mongol favor.

In the thirteenth century it is said that Genghis Khan and his successors greatly distressed the Christian countries they conquered. But this distress should be attributed more to the disturbance of warfare than to intentional persecution of any religious faith as such. Two sons of Genghis, under the influence of a Christian mother, became Christians and the great Khan himself was quite tolerant. The Mongols in their great sweep over the vast territories of Asia became subject to the influence of four great religions: Confucianism, Buddhism, Christianity and Mohammedanism. The Eastern Mongols in China came under the spell of the Chinese civilization and accepted the Chinese religions. The Western Mongols, for a hopeful period, showed a very favorable attitude toward Christianity. In 1297 Kublai Khan completed his conquest of China and removed his capital to Chambalu, modern Peiping. He encouraged Christianity and favored the Christians. A Nestorian by the name of Simeon was sent as a Metropolitan to China, and he was later succeeded by Jaballaha. It is said that the Mongols had a policy of disarming the natives and giving official posts to Christians. Marco Polo averred that Kublai Khan showed this confidence in the Christians because he found that they did not tell lies. Two temples in Kiangsu province, the "Adam and Eve" Temple at

Hsuehfu and another temple called "Ch'ing Kiang P'oo," probably date their founding from this time of Mongol influence. In 1278 two churches were built in Chinkiang by Marsarghis of Smarkand, who was a Christian and was Kublai Khan's appointee to the office of governor of the province. It was in this period that Roman Catholic missions to the Mongols began. Corvino, who was sent by the pope in 1289, describes the Nestorians "as having departed very greatly from their religion, and so very powerful in China that they would not allow Christians of any other denomination to erect churches nor to publish their own peculiar doctrines."

Since motive or purpose is such an influential factor in controlling results, it is interesting to speculate on Montgomery's theory³ that the Western Mongols flirted with Nestorian Christianity as long as they did in the hope of uniting with European Christendom in an effort to recapture Jerusalem. Of the Western Mongol Ilkans, none seems "to have been more favorably inclined to Christianity than the Ilkhan Arghon, who made his conversion conditional on the capture of Jerusalem." Be that as it may, in the latter half of the thirteenth century, Christianity was at the very height of its power among the Mongols. During this period, there occurred the pilgrimage of two Uighur monks, records from which have been translated into English from Arabic and Syriac documents. The two men, Bar Sauma and the man who was later made Metropolitan of China under the title Yaballaha III, were natives of Peking and near district. It is Bar Sauma's account that records the attempt to unify Western Mongolia and Christian Europe.

The two monks, with characteristic Oriental fervor for pilgrimages, left their native north China region, fully resolved to go to Jerusalem. Christians at various places along their journey attempted to dissuade them from their purpose. The records of these various groups of Christians are sufficient evidence that up to that time Christianity had spread widely and had become established in many different regions. At one place, friends brought the two monks to the camp of the two sons-in-law of Kublai Khan, who offered the monks certain gifts if they would remain and teach Christianity to the people in that territory. But the pilgrims insisted on continuing their journey. On through Kansu they went, on through Eastern Turkestan, where was a Metropolitan See, and through districts where the tribes were not yet friendly to the rule of the great Khan. (At Kashgar, an important city in the western part of Eastern Turkestan, where there was another very important Metropolitan See, they found the city in ruins and the inhabitants killed or fled.) Through the Ilkhan territory the travellers

3. History of Yaballaha III, Montgomery. Columbia Press 1927.

endured many delays because of the dangers of travel, but were always encouraged by the blessings of the clergy and monks at the various places where they stopped. They reached Bagdad, but after an attempt found it impossible to go from Bagdad to Jerusalem. During their prolonged stay at a monastery in that region, the two Mongolian monks were received by the Nestorian Catholicus and were given high church commissions. To implications made about their elevated positions they responded to the Reverend Catholicus thus: "We did not come from there to go back there (China). Nor are we minded along with the difficulty we have endured again a second time to endure it," The men, however, accepted their degrees and one was designated Metropolitan for the diocese of Kathi—Khitan name for China—and the other for Ong, which is identified as the region of the White Tartars northwest of Shensi, which connected China with Mongolia.

While the travellers were still further delayed on their trip to Jerusalem the newly appointed Metropolitan was elevated to the position of head and leader of the See of Sleucia-Ctesiphon, for the reason that "the rulers of the whole empire were Mongols, and there was none who was acquainted at all with their customs and policies and language but he." Record of this appointment is noteworthy evidence of the attempt of early Christian leaders to adapt their methods to the political situations with which they were faced. What followed is also evidence that innovations were received with no less opposition then than now. Soon after the elevation to this position of ruler of the Oriental churches, local candidates for the position, through political intrigue, placed the two Mongolians in a political position so embarrassing that it endangered their lives. Through an important shift in political-military control the men escaped and the new king, Arghon, espoused the cause of the Christians. It was this king whose warlike spirit became fired with the conception of a Christian crusade in which he might subjugate Syria and Palestine. Nor is it to his discredit that he recognized the necessity for his purpose of a grand Christian alliance. For, he admitted, "if the Western Kings, who are Christians, do not help me, my desire cannot be fulfilled." Rabban Sauma, the second of these two monks, was commissioned to bring this mission to the attention of the Reverend Pope and the Western Kings.

At Byzantium, at Naples, in Rome—everywhere Rabban Sauma went, he was kindly treated and his appeal listened to. At Rome the cardinals demanded of him that he expound the Nestorian creed, which he did satisfactorily, but he was insistent that they hear him also for another cause. He said, "I have come from far lands not to dispute, nor to expound the themes of the Faith; but to receive a benediction from the Reverend Pope and the shrines of the saints have I come, and to declare the business of the king and Catholicus,"—the business of a

Christian crusade. Rabban Sauma could get no definite reply from the cardinals at that time because there was no pope in office. From Rome he went to Tuscany; then to Genoa, where he was cordially received as an ambassador from King Arghon.

After his mission there was concluded, he went to France where he was received by Philip IV. To the statement that Rabban Sauma had been sent by King Arghon and the Catholicus of the East on behalf of Jerusalem, the French King replied, "If the Mongols, although they are not Christians, are fighting with the Arabs because of the captivity of Jerusalem, it still behooves us to fight and go forth in force, if our Lord will." The foreign commission spent a month seeing the marvels of Paris. As in Rome, they were careful to visit and investigate the churches, tombs and all that pertained to religious development. As Rabban Sauma was leaving France, the king insisted that he send one of his own officers to convey the reply of the French king to King Arghon.

From Paris Rabban Sauma travelled to Kesonja where he secured an audience with King Ilnagtar,—which place and ruler are identified as Gascony—and King Edward I of England.⁴ King Edward received these messengers with much joy. In 1269-71, fifteen years before, this same King Edward, prior to his accession to the throne, had made himself known to European history by his Palestinian Crusade. To Rabban Sauma he replied, "My mind is gratified when I hear that somewhat of what I have thought of, King Arghon has planned." But it is possible that remembrance of his own failure kept King Edward from showing very much enthusiasm for King Arghon's proposal.

After the interview with King Edward, this strange religious-political envoy started on its return trip. It is known that Rabban Sauma was already feeling discouraged. A representative of the Pope returning from Germany visited the Mongol Nestorian ambassador in Genoa, and to this Roman representative the Nestorian Mongol said, "... it is a full year that I have been here and a pope is not yet seated. What shall I go and answer to the Mongols? They whose heart is harder than rock desire to take the Holy City, while those whose business it is do not resolve upon it, even do not think of the thing at all.... We do not know what we shall do and say." But when Rabban Sauma reached Rome, a Pope Nicholas IV had been elected. He granted Rabban Sauma an audience. He treated the Mongol Christian with great courtesy and allowed him to participate in the Easter celebration but mistaking the importance and urgency of the Nestorian's mission, the pope attempted to prevail upon him to stay longer in their midst.

4. It is recorded of King Edward I of England that he was spending three years, from the spring of 1286 to the summer of 1289, in his French province of Aquitaine-Gascony.

When the weary traveller did leave Rome, he was allowed to take with him some minor relics of the church, and presents for King Arghon and for Mar Yaballaha, as well as letters identifying him as Visitor to all the Christians. But Pope Nicholas was either too new in office or too narrow in his vision to see the advantage of championing the cause which Rabban Sauma had proposed. The matter of uniting European Christendom with the strength of the aggressive Mongols was not urged. Rabban Sauma returned to his king and was shown fitting honors; but even the king seems to have lost zeal for the planning of such a huge expedition. King Arghon died in 1289. His immediate successors continued to favor the Christians. The last days of both Rabban Sauma and his superior, Mar Yaballaha the Catholicus, were spent in establishing and building stationary places of worship in the area of King Arghon's domain. In the year 1295 such dissention arose among the nobles that travel through Mongol territory was greatly hindered. King Kaikatho and his successor were murdered and the storm of Moslem persecution broke upon the Christians. "...there befell division, and civilization was disturbed, and the hordes of the Arabs roused up to avenge themselves upon the church and her children for the losses through the father of those Kings." It happened that when the two travelling monks had received their appointments as Metropolitan and Visitor General, King Ahmad, brother of the deceased king and uncle of King Arghon, was for a time elevated to the throne. And he, because of his association with the Mohammedans, persecuted the Christians. Thereupon, a civil war followed in which Ahmad was killed and Arghon, son of the deceased king and friend to the Christians became ruler of the land. Prior to this quarrel, and early in the history of Mongol expansion, it had also happened that often sons of the same house were divided in their religious allegiance, some being Christian and some Moslem. So it was inevitable that later warfare would be carried on with all the bitterness of personal animosity. It was inevitable, also, that this bitterness should rankle into hatred against the causes and beliefs held sacred by the opposite groups. By the close of the thirteenth century the Mongols adopted officially the faith of the Arabian prophet.

Early in the fourteenth century the Mohammedans began their rapid progress. In 1380 Tamerlane of Persia pushed his sword-flashing conquests into Persia, Asia Minor and Russia. Although multitudes of Nestorians were persecuted to death by Tamerlane, their missions still continued though Christian witnesses went about fearfully. The Roman missions were banished about the year 1369 but a small number of Nestorians remained after that time. As late as 1490 a foreign Metropolitan was sent into South China. In 1540 another and a more severe persecution seems to have pushed the tottering Nestorian missions over the brink

and into oblivion, so far as their actual, active influence in China was concerned.

(Those interested may follow up this paper by reading "The Monks of Kublai Khan" by Sir E. Wallis Budge, "Nestorian Missionary Enterprise" by J. Stewart, and "Critical Moments in The History of Christianity in China," H. F. MacNair, China Christian Year Book, 1926. These studies, which are not mentioned in this article, discuss in much greater detail than its writer the probable causes for the submergence of Nestorianism in China. Editor).

Lolos and Lololand

J. TAYLER

IT might be well to consider this subject by reversing it and saying something about the location of this aboriginal tribe. If one can get the general position of the Suifu, Kiating, Yachow and Ningyeun Prefectures in his mental vision, and then narrow these down to a section of country among the hills that stretches from the Tung River, which flows through Tachienlu and Fulin to empty into the Ya some distance above Kiating, to the loop of the Yangtze River near Hweilichow, he will have the general location of the Lolos. This section of country is quite hilly and wild. The existence of *Ting* cities on its border point to the fact that in ancient times the Chinese stationed troops to protect themselves from these hill people. On the road between Yachow and Ningyuen are a number of blockhouses placed there for the same purpose. At present, the traveller from Suifu to Ningyuen has to go by way of the Min River and the Ya. Between Yachow and Ningyuen he has to climb over two passes 10,000 feet high. This is a long expensive journey. If a road could be cut through the Lolo country, the journey could probably be made in six or seven days. But the man (or men) that attempts such road building had better take out sufficient insurance to provide for the future welfare of his relatives. More than one foreigner has lost his life in an attempt to make a short cut through Lololand.

Any attempt to get a census of this people would very likely end in disaster; but those who have grounds for estimating the population of this hill country venture to state that "2,000,000 may be somewhere near the mark." The people live in villages and where these adjoin Chinese territory the inhabitants have taken on the language and customs of their neighbors, while strictly adhering to their practice of marrying only within the tribe. Thus it will be seen that any attempt to evangelize

the Lolos can be started through Chinese as a means of approach to these border villages.

The purer stock of the Lolos are known as Heh Ku Teo (or Black Bones) and these are the dominant group, living in the uplands and having few outside contacts. The Lolos cultivate rice, wheat and corn, and of late years a quantity of opium has been grown. They drink a great deal of wine, but most of the opium finds its way to the Chinese market. For several years after the founding of the Republic arms were exchanged for opium so that the hillmen, armed with modern rifles, are bolder in their attacks on the Chinese towns and villages along the border. If any attempt is made to bring them into subjection they will offer a stern resistance.

They live in poorly built stone-mud houses, with little light or ventilation. Their cattle live under the same roof with them. A Chieftain, or headman, governs the little communities. Their dead are cremated. They have no temples, idols, nor priests. Spirit worship prevails. There is no written language. Some years ago Dr. Aza Z. Hall got together a vocabulary of some two thousand Lolo words. The climate is severe, storms are frequent and crops difficult. Many are very poor; ignorance prevails; disease is common and mortality high. Cattle and horses, goats and ponies, are raised for the use of the tribe. When they wish to honor a guest they kill a *four-legged* animal. There is little furniture in their homes and fingers, not always clean, take the place of chopsticks.

The Lolos are suspicious of official China, and with good reason. The Chinese look with contempt upon the Lolos and regard them as "wild-men." In the latter years of the Manchu dynasty, the writer with some friends attended a session of the Szechuan Provincial Legislature. The subject under discussion was, what could be done about the Lolos. One speaker advocated exterminating them; while another advocated educating them. After an animated debate the policy of education prevailed. Yet there is constant friction between the Lolos and the Chinese. This does not prevent the hillmen coming down to the market towns along their border for purposes of barter.

Not much has been done to gain these two million people for Christianity. The Roman Catholics have made some contacts. Mr. H. J. Openshaw of the West China Baptist Mission has made several journeys into Lololand. He is perhaps the best informed foreigner now in West China regarding this people. Indeed, the present writer owes to Mr. Openshaw not a little of his information anent the Lolos. The part of Szechuan occupied by these tribes borders on the Yachow district of the Baptist Mission, so when Mr. Openshaw has gone as far as Fulin, one of the outstations, he has been met by Lolos who have eagerly invited him to go into their territory. As a result of these

friendly calls some of the hillfolk have accepted Christianity and there are a number of baptized Lolos in the Yachow church.

Just now the Home Missionary Society of the Szechuan Baptist Convention is attempting to do some work among these neglected people. A school has been started in one of their villages, with a Lolo boy, graduate of the Yachow Senior Primary School, in charge. An effort is being made to build a hostel for them in Fulin, where they can stay all night when they come to the market town for trade. In this way, it will be possible to have services for them and to secure an opportunity to discuss the Christian truth with them. This modest work has large possibilities for the future.

It should be said that any constructive and permanent work for these hillmen must be done in their own territory. The confinement in a city school seems to sap the vitality of the boys and they pine for the open country. If a persistent effort can be made among them and churches and schools can be adapted to their ways of life and modes of thought, it is not too much to expect that they will respond to the Christian gospel as readily and as heartily as have the Miaos of Kweichow and Yunnan.

Our Book Table

ASIA REBORN. MARGUERITE HARRISON. *Harper and Brothers Publishers, New York and London, 1928.*

The purpose of this book is, in the author's words, to give "a succinct account of the post-war history of Asiatic countries, singly and in relation to the racial groups to which they belong," and to outline "social, economic, and psychological conditions and Asia's reactions to world movements in the light of historical happenings."

This task the author fulfils by showing first the drift of all Asiatic people toward certain centers, chief of which are the valley of the Yangtze-Kiang and India. Next the author traces the development of British influence in India, French influence in Indo-China, Russian influence in Siberia and Manchuria, European pressure upon China, and the rise of Japan. The victory of Japan over Russia in 1905 and its effects upon other Asiatic peoples is next discussed in a chapter entitled "A Miracle and its Consequences." The effort of the World War upon Asia is then considered. In the chapter, "Nor War, Nor Peace," the author forcibly points out that the injustices embodied in the Peace Treaty also left their impress upon Asia and strengthened her determination to resist western aggression. The growth of the "Moslem Bloc" in Turkey, Persia, and Afghanistan is next discussed, followed by a detailed consideration of the trend of events in Syria, Palestine, Iraq, Arabia, India, and the countries of Southern Asia. The author then discusses the part recently played by Russia in Asiatic affairs under the title "Russia's Return to Asia." The relations of Japan, Korea, and

China are next treated, and then the author turns to discuss the "Springs of the Asiatic Renaissance." These springs are Christ, Mohammed, and Lenin. The author discusses missions rather than Christ. On the whole her treatment of missionary work is discriminating. The reasons given for the antagonism which exists to Christianity in various parts of Asia are worthy of careful study. The author's conclusion is that the ethics of Christianity, coming to the Orient via Europe (so to speak), have, "perhaps insensibly, profoundly modified the mentality and the outlook of the Oriental." The strength of Islam lies in the fact that there is "absolutely no distinction of race or color." "Intellectual equality presupposes a corresponding social equality." The bond of democracy is "deep-rooted in the Faith." The significance of Lenin's work lies in part at least in "Russia's Return to Asia." "The new Russia is guide, teacher, and prophet to the new East." So one could write in 1927. In 1928 and 1929 these words seem less true, and yet the influence of Russia on China is still profound. The book closes with a short chapter entitled, "The Right to Grow." That Asia desires to fulfil her destiny must be recognized. "Common fairness, common humanity, and common sense" counsel us to concede this right. The book, as a whole, is stimulating, suggestive, and well worth reading.

W. P. M.

REVOLUTION AND RELIGION IN MODERN CHINA. *A Brief Study of the Effects of Modern Revolutionary Movements in China on its Religious Life.* FRANK RAWLINSON, Editor of the "Chinese Recorder," 1929. For sale at Mission Book Co., Shanghai. \$1.60, Shanghai currency.

It is always difficult to appraise a living situation. So much is still in a state of flux. And the many non-important or non-permanent factors, which time eventually eliminates and thereby aids the historian, have a tendency to blur the scene so that the main lines do not stand out distinctly. In the above recent study, Dr. Rawlinson has rendered a real service to the English-reading public, and to missionaries especially. Much has been written along the line of the political and social developments of modern China, but here we have careful analysis and correlation of the modern religious movements.

The material in this short volume, part of which was given in the form of lectures to Language School students, has been gathered not only from a wide range of reading of current articles but also from first-hand investigation. It is a living presentation growing out of a living situation.

Readers may be familiar in a general way with the various modern movements within Confucianism and Buddhism and may also be somewhat acquainted with one or more of the "Eclectic Societies," but here we have them clearly analyzed and carefully evaluated. As we read we see the persistence of the best in the old of China's religious heritage, as well as the reaction of the Chinese mind and soul to new influences and ideas from the West. Truly, "the mind of the people is grappling with the place and meaning of religion in life." What will be the final issue?

This study is of special interest to the missionary. He sees before his eyes a changing situation, a development of religious thought and conviction, for which he, or his group, is largely responsible. The author does not deal primarily with the Christian group. But with reference to the other groups he shows that, "Christianity has made itself felt in the

life of China sufficiently for some to desire to criticise it and for others to desire in part to appropriate it." This "means that the actual domestication of Christianity in China has begun."

In the last chapter Dr. Rawlinson has pointed out some of the things in the Christian Movement which hinder the acceptance of the Christian Message. These ought to give us pause. On the other hand he has shown that there is a real religious search, as well as a response to the best in the Christian Message. This ought to give us hope.

F. R. MILLICAN.

JOURNAL OF THE NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY. *Volume LX, 1929. \$5.00, Shanghai currency.*

There is always interest in digging up the origins or explanations of human institutions or movements that in passing have left their mark upon present-day life or are still, in some form, embodied therein. It is also somewhat quietening in a time of social, political and religious transition, which often appears chaotic, to consider the struggles and upsets of people who are dead and gone. This effect may be due in part to the realization that though their struggles were as bad—even worse—than ours, life went on in some way and even at times registered a sort of progress. As usual in this annual the living significance of the now dead past is scientifically studied. The coming of the Mohammedans to China (I. Mason), relation of Chinese culture to Egypt (H. Chatley), "Asia's Ice Age" (A. L. Englaender) are thus studied with the result that one is compelled to suppress any desire to be dogmatic and left in an inevitable state of suspended judgment! The mist of hidden historical origins cannot be dispelled. Such subjects are thus seen to be mainly of academic interest. In "Some Types of Chinese Historical Thought," however, Mr. Chang Hsin-hai shows the main emphases which have guided China's efforts at historical recording. Dr. Hu Shih develops "The Establishment of Confucianism as a State Religion During the Han Dynasty," the second and first centuries before the Christian era. At this time the quietistic influence of Taoism was declining and superstition was rife. After an enlightening discussion of the place of Taoism Dr. Hu goes on to show how Confucianism gradually regained its position, lost mainly as the result of attacks thereupon by the "First Emperor." It became a "national religion," by doing what many other systems of thought have done—adjusting itself to environmental superstition, to some extent even incorporating superstition with itself. It thus became a mixture of primitive worships and Confucian ideas. The ensuing "theology" Dr. Hu sums up as follows. (1) A belief in a personal God, or Heaven, who wills, knows and watches over the conduct of men and governments. (2) A belief in the gods and the spirits of the dead who also watch over the conduct of men and governments. (3) A belief in the idea of retribution of good and evil. (4) A belief that there is a reciprocal relationship between Heaven and man, evil deeds tending to bring forth warnings and wrathful penalties from Heaven and good actions leading to propitious omens and rewards. (5) A belief in the possibility of prediction (divination) of events and in the ability of man to appease God and even to change the course of heavenly bodies by accumulation of virtue and merit. (6) A belief in astrology as a science of interpreting the meaning of heavenly phenomena in relation

to human and political events. While, however, the whole tone of this new Confucianism was religious its underlying motive, whether conscious or not, was almost entirely political. It stirred up, of course, much controversy. This movement, however, established a system of education—its best achievement—which lasted many centuries and eventually did much to undermine the superstitious Confucianism which created it. Another particularly interesting article is by J. Huston Edgar on "Did Manichaeism Influence Lamaism?" This being put in the form of a question leaves one with a desire to see the author's affirmative assumption probed somewhat deeper. These three latter subjects have a direct bearing on existing problems and are in consequence something other than purely academic.

MISSIONS IN PRINCIPLE AND PRACTICE. W. H. KNIGHT. *Sunday School Board, Southern Baptist Convention. Nashville, Tenn., U.S.A.*

In this book the Professor of Missions in Southwestern Baptist Theological Seminary, Fort Worth, Texas, analyses the principles of missions as found mainly in the New Testament and deals with the practice thereof in New Testament churches and among Southern Baptists. Brief attention is also given to conditions on "mission" fields, though these are dealt with as contrasted with what missions have to offer rather than from the viewpoint of there being any positive values in non-Christian environments. This is of course the logical method when religious and other systems of thought in "mission" lands are compared only with Christian doctrines as is done in this book. As an introduction to primitive missions this book should serve a useful purpose. One might, however, read it without realizing that modern conditions of Christian work, in some countries at least, are vastly different from those which confronted primitive Christian missionaries. To understand the modern task of the missionary one must know something of these emerging conditions as well as of those which obtained when missionary principles first emerged. There are those who even feel that while the Great Commission is as binding as ever the conditions of carrying it out have either changed or are changing. Of these latter conditions, however, the writer of this book appears to have little knowledge.

GILBERT WARREN OF HUNAN. *By his son. The Epworth Press, 23-25 City Road, London, E.C.1. 3/- net.*

To those of us who knew and appreciated Gilbert Warren this short biography will come as a welcome reminder of a valued friend and ardent and faithful worker. Those who have come to China in recent days or whose lines did not cross those of Gilbert Warren will do well to read this book in order to learn something of the difficulties of earlier mission work and also how one missionary sought to understand the best of China as well as share with the Chinese the best he knew himself. He could win appreciation from the Chinese when he expounded the positive values in the mysterious lore of the "Book of Changes" and came also to appreciate for himself some of the significant ideas put forth by Chu Hsi. He knew, too, what suffering for his cause meant. The treasures of his learning in things Christian he ever eagerly

shared with Chinese seekers after truth. Gilbert Warren was, furthermore, one of those who helped to plant the Church in the not infrequently truculent province of Hunan. A man of strong convictions and pushing personality he yet knew how to be gentle and loving.

CHRIST AND SOCIETY. *The Halley Stewart Lectures for 1927.* CHARLES GORE. George Allen & Unwin Ltd., London. 4s. 6d.

This book is a searching and explicit contribution to "the discovery of the best means by which the 'mind of Christ' may be applied to extending the Kingdom of God." The theme, as set forth in the first lecture, as historically grounded in lectures two through five, and as practically considered in lecture six, is fourfold.

First, the present condition of society inspires dissatisfaction and alarm, and demands a revolutionary reformation. This reformation must, however, in the light of experience and Christ be both gradual and peaceful.

Second, this condition of society is not the inevitable result of unalterable laws or inexorable necessity. It is rather the issue of wrong attitudes and spirit. These can and must be fundamentally changed. The Kingdom of God will come not by legislation or external alterations, but by repentance, and conversion.

Third, this repentance and conversion must have their origin not in a mass movement but "in a small group of enlightened, convinced, and self-sacrificing men."

Fourth, therefore, there lies upon those who believe in Him (Christ as Saviour and Redeemer) a responsibility which cannot, if true to the principles which He taught, be exaggerated and which calls for the use of all available means to bring them to bear upon the whole life of any society of which they form a part, especially when it professes the Christian name. As might be expected, Bishop Gore's strong Anglo-Catholic viewpoint is too evident for any very general acceptance of his interpretation of the Kingdom of God in terms of the established church. But this does not alter either the pertinent importance of his theme or the searching character of the way he treats it. It is a book that ought not to be missed by any earnest Christian inquirer.

"LIFE ON THE HIGHEST PLANE." RUTH PAXSON. Fleming H. Revell Co., New York City. Set; gold \$7.50; single vol. gold \$2.50; Set; Mex. \$12.60; single vol. \$4.20. Obtainable from Miss RUTH PAXSON, 9 Ave. Petain, Shanghai.

These three volumes, beautifully printed, contain the message that Miss Paxson has given in so many centers both in China and the home-lands. Among the multitude who have heard and been lifted by the message there are hundreds who have wished to have it in its completeness, both for reference and refreshment and for sharing it with other hundreds who have not heard it.

Since the book is not merely a great theme wrought out for Christian meditation and study but is the living product and expression of a busy life in which its central truths have been realized and enjoyed, there is a dynamic in its teaching that is drawn from the Word of God and can enter the heart of many a student who is brought into close contact with it during a continuous season of study.

The very remarkable insight and suggestiveness in the grouping of scripture passages throughout the whole work makes it unique and especially valuable for use in teaching classes of Christian workers and of advanced students of the Bible.

It presents a goal and a plane of living attainable through God's infinite grace by every humble believer, and makes possible a new sphere of effective service that can only be reached by the living way of the Word so clearly pointed out in these pages.

Fourteen diagrams illustrate the main points in the book. These can be obtained separately for fifteen cents gold.

J. W. LOWRIE.

CHINA IN THE FAMILY OF NATIONS. *Second Edition.* HENRY T. HODGKIN, M.A., M.B. *George Allen & Unwin Ltd., London. 7s. 6d.*

The second edition of so sane and so constructive a statement concerning this confused and perplexing problem is to be welcomed at a time when sanity and constructive thinking are both needed and difficult. We are too close to, as well as too much involved in, the immediate and urgent facts of China's relation with other nations to be able to find in those facts either the point of view or perspective necessary to wise and generous judgment. An historical approach is required. There have been published many historical approaches, but the particular value of this one is that it is authoritative without being academic, that it is factually reliable, but personally and romantically presented. A reviewer's reaction in the "Manchester Guardian" is that, "Reading through this volume is like imbibing a draught of fellowship with Chinamen."

THE BOOK OF THE TWELVE PROPHETS, *Volume I: Volume II: Hodder & Stoughton, Ltd., London. 10/6 net.*

This commentary on The Twelve Prophets (a more appropriate and less misleading term than The Minor Prophets, a term which has been handed down from Latin Church fathers who intended it to suggest only brevity in comparison with the more ample writings of Isaiah, Jeremiah and Ezekiel) is still the classic in its field. It was first edited in 1896-8, and this new edition some thirty years later, although taking into account opinions of more recent Biblical criticism has not greatly changed its own position. It will, therefore, fail to meet fully the requirements of the vanguard of Biblical interpreters, but its brilliant and thorough scholarship entitles it to a place and an important place in the libraries of every student of the Christian scriptures.

THE LIFE OF SAM POLLARD OF CHINA. *By his son WALTER POLLARD. Seeley, Service & Co., Ltd., London. 6/- net.*

A narrative of adventure and heroism simply and thrillingly told. "I tried all I could to creep along inch by inch towards the door, but the roaring waters smote me down, trampled on me, and in a few moments our boat and all on board were covered by the waters of the Yangtze. In the whirling backwaters we found ourselves clinging to bits of wreckage. Frank was nowhere to be seen." From that exciting introductory experience the narrative passes on through to the narrow

escape from brigands in latter years: "By and by we came to a bank by the side of a stream. Some of my captors wished to halt, others wished to take me a little further, and in the confusion I shook off the grip of my future executioner and made a flying leap for safety into the darkness. I landed in the middle of the water and ran for my life down the bed of the stream. A great cry went up and at once the brigands gave chase. The race was short; for presently I felt the clutch of fingers at the back of my neck and knew that I was caught. Before I could struggle or say a word, my captor seized me and floored me in the river-bed. The nearest man, muttered an angry curse, raised his huge club high and crashed it down upon my poor ribs. Before I could rise, another strong man with an iron weapon struck at me with all his might, and then others joined in raining blow after blow upon my defenceless body. As I was lying helpless, with my senses rapidly going I wished that the final blow of all would come." Mr. Pollard's life was thus singularly free from monotony or ennui. The book is well worth the reading as one of the earlier chapters in the history of contact between the East and West. It is an earlier chapter, and unless so understood will give misleading and unfortunate impressions of the problems that are being faced today. In both fact and point of view it is remote from the present situation. But in spirit, sportsmanship, sympathy and heroism it has a message that is not and cannot become out of date.

Correspondence

"Spurts and Spasms."

To the Editor of

The Chinese Recorder.

DEAR SIR:—Having noticed, in the excellent article by Dr. H. F. Wallace on the Five Year Movement in the October, 1929, issue a paragraph deprecating numerical objectives and the "campaign" idea, I am moved to express the following contrasting ideas as comments thereon.

Something should be done to combat the notion that a steady, continuous effort or growth is the necessary, normal and right way of life for the Church or Christian organizations and that anything that goes by "spurts and spasms" is "an unwholesome" method. It is true that the growth of the King-

dom shall be like the mustard seed. On the other hand we have every evidence from the analogy of life that "impulsive," "spasmodic" action is of the very essence of life.

All animal life indicates this. Breathing may be regular, but it is rhythmic or spasmodic and not continuous, and in sleep the rhythmic interval is different from waking hours. And very different from times of special muscular or nervous crisis.

We do not eat continuously or digest continuously, but at more or less regular intervals. We have a "spasm" of eating followed by a "spurt" of digestion.

We are not awake all the time, but alternately asleep and awake.

Our hearts do not pump continuously, but with a rhythm that changes markedly under varying conditions.

All muscular action in the exercise of energy which we call work must be "spasmodic." We cannot long endure "regular, sustained" effort; we must have alternation of effort and repose.

There are multitudes of these rhythmic changes in our life, some regular, some irregular. The heart beat has one interval, but varying; breathing another less frequent but also varying; feeding and digestion, at irregular intervals during a day; the changes in habit are wrought by the alternation of day and night, of the seasons, of the years.

Why expect only the Christian Church to flow like an unchanging stream, from unchanging sources, under unchanging skies.

There is another aspect than the biological and that is historical. No organic life is of a single dimension, like the flow of time. It is seasonal, pulsating, varying, with ebb and flow, ups and downs. If this were not so there would be no point or value in the observance of church festivals.

Why celebrate Christmas, Easter? Why observe the Lord's Supper. Why have a church calendar? Or Sunday? Should not the things they celebrate all be remembered every day and all day? When can they be safely ignored? Certainly the obvious and truthful answer is that there is a time to work and a time to pray.

I would not for a moment deprecate the idea that we should "pray without ceasing" or that there should ever be a let-down in Christian character. Nor am I pleading for any relaxation of as nearly continuous Christian effort as lies

in human, reinforced by Divine, power. But I would plead for a recognition of the fact that, "campaigns," "drives," "special efforts" are a legitimate expression of a natural trait and constitute a natural way of working, the proper utilization of which may be used as truly for the glory of God as the so-called "steady, continuous" efforts which are neither steady nor continuous, nor can be till there is a change in the constitution of man.

Faternally,

ONE WHO DIFFERS.

Hospital Aid.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Having been yesterday elected President of the Hospital Aid Department of the British Women's Association, I write to suggest that any Mission Hospitals who would like to avail themselves of our help in the matter of bandages, or any other hospital appliances, which it is in our power to supply, should write direct to me, stating quite definitely what their requirements are.

As it is sometimes difficult to get materials to the different stations, and as expenses are entailed thereby, we should like, if possible, that arrangements be made for transit and carriage paid by hospital authorities.

Yours sincerely,

(Mrs. Evan) MARION L. MORGAN.

3, Darroch Road, Shanghai,
October 23rd, 1929

Reconstructive Gatherings

BIBLE SOCIETY WORKERS CONFER

When can it be said that the Scriptures have been effectively distributed? To what extent can we depend on the local church for distributing them? Does the recipient of a portion come back for a Testament? What is the best method of subsidizing and supervising colporteurs? Where are the unoccupied areas and how can we best enter them? Are Bibles priced too low? What new publicity and advertising methods should be introduced?

These and a hundred more such questions were discussed in a few days' Round Table Conference at the Peiping Bible House, September 23-26. The field and the office secretaries of the American Bible Society from Shanghai, Hankow and Peiping were getting acquainted with each other and with each other's problems. To the reduced missionary staff there have been added in recent years several Chinese who are bringing experience, devotion, energy and understanding to the task of distributing the Scriptures among their own people. Rev. T. H. Lin was the first of these men to join the Bible Society. He is a Methodist minister and gave up administrative responsibilities in the Guthrie Middle School of Hinghua, Fukien, to pioneer as a field secretary with his base in Shanghai. He was later joined by Mr. Timothy Wang, a layman in the employ of the Commercial Press, who had done much voluntary work as an evangelist and distributor of the Gospels. He is now supervisor of colportage work in the Wu dialect region. Rev. Frank K. Jowe came to the Bible Society from the pastorate of a leading Presbyterian Church in Peiping. He studied in Princeton Theological Seminary and later in Columbia University, and is now field secretary for North China. Mr. Rao Chi-an, field secretary for Central China, was reluctantly released by the Hankow Y. M. C. A. where he had for years been serving as religious work secretary. He is a member of the Wesleyan Church, and has studied in the Association College at Springfield, Mass. The varied talents and experiences of these men, placed alongside that of Rev. Godfrey Hirst who after eighteen years in Bible Society work is still in charge of the Hankow office, and of Rev. Earl A. Hoose of the Peiping office who is just completing his second term of missionary service—made for a lively, unconventional, progressive conference which was guided by the Agency Secretary, Rev. Carleton Lacy.

There was no disposition to break abruptly with the past nor to discard methods that have proved valuable. Neither was there any tendency to avoid facing failures and abuses that have crept in under the present policies. On the other hand every session tingled with constructive suggestions for improvement and change. New styles in publications are to be introduced. An earnest effort is to be made to do more work through church members and evangelists who are willing to undertake voluntary service, rather than to induce men to attempt to make a living by the sale of "penny portions." The call of "unoccupied fields" was heard, and the first steps taken to carry the printed gospel message into these regions by colporteur bands and by aid to missionaries working along the borders. Limited surveys showed large numbers of Christians to be without Bibles, and large numbers of illiterates within the Church. The Bible Society

workers recognized their own responsibility toward these but felt that it could be met only through the active and informed co-operation of pastors and Bible-women.

The good fellowship and friendly understanding among the staff was fostered to no small degree by the hospitality of Mrs. Hoose who entertained in her home the entire group (and also the wives of two of the staff) throughout the days and nights of the Conference.

The beautifully planned and completed Bible House on Hatamen Street provided an altogether satisfactory meeting place for the discussions, which sometimes lasted well into the night.

There were no addresses, no programs, no "functions," but frank talking, hard thinking, and quiet praying and the conviction that it had been well worth while and well worth repeating.

GENERAL COUNCIL OF THE CHURCH OF CHRIST IN CHINA

The annual meeting of the General Council of the Church of Christ in China was held in Shanghai, October 9-18, nearly all of the synods being represented by delegates. During four days of the sessions a Joint Conference was held with representatives of the co-operating missions, for the discussion of the relationship which exists, or should exist, between the missions and the Church.

As may be gathered from the following excerpts from the findings of the Joint Conference the meeting was of no ordinary importance. It served to define clearly the present status and the future development of this relationship. Perhaps the most important finding of all was the full recognition of the church-centric idea, that is, that "the Church should be the organization to bear such responsibilities as the administration of work and the use of workers. The responsibility for the control of the evangelistic, educational, medical, and social work should be transferred to the Church." Further, it was recognised "that *ultimately* the General Assembly is the body that should act in relation to the Church of Christ on the one hand and the mission boards on the other, and clearly visualises the elimination from mission field Councils of any administrative functions in relation to the Church and its work." It was recognized that "this principle is not susceptible of immediate realization;" that is, "that churches in different localities have not yet reached the same stage of development, so that these principles cannot be applied in the same degree in the several churches."

But minor matters relating to the salaries, housing, and other personal concerns of the missionaries would continue to be controlled by the mission boards. The synods in consultation with the individual missionary and mission boards would have control of the allocation and work of the missionaries. The Conference approved of the desire of the Church that missionaries transfer their membership to the Chinese Church where possible, and enjoy a co-operative membership status where not possible.

The Church clearly recognizes its need of continued grants of men and money from the older churches in the West and earnestly requests such continued assistance.

The Joint Conference, in the nature of the case, was concerned almost entirely with administrative affairs, but the Council itself considered at length its part in the Five Year Movement, which was heartily endorsed,

and steps were taken to employ the services of a Chinese pastor, as secretary, for its promotion.

The next triennial General Assembly will meet with the Kuangtung Synod in Canton the latter part of October, 1930.

The Joint Conference was most happy in the fine spirit of fellowship, in the frank expression of opinion, and in the will to accommodate minor differences to the general good.

E. D. K.

Y. M. C. A. AND RECONSTRUCTION

On the hillside campus of the College of the Z-shaped River, as Hangchow College is poetically called in the Chinese language (之江大學), for an entire week, beginning with the eleventh of October, approximately two hundred and seventy delegates from fifty local units of the Young Men's Christian Associations in China, met in legislative assembly to map out policies for the coming three years. In ecclesiastical parlance the Association has a congregational type of organization. Ultimate authority rests with the local unit, which is an autonomous body, electing its own directors and managing its own affairs. These local units appoint delegates to a convention, which meets every three years to deal with problems affecting the inter-relationships of these local units and the interests of the movement as a whole. In order that its decisions may be effectively carried out, the triennial convention elects a National Committee to serve as a continuing ad interim executive body. The first convention in China was held in the year 1896, a third of a century ago; the three most recent conventions have been: the ninth, at Canton in 1923, the tenth, at Tsinan in 1926, and the eleventh, at Hangchow in 1929.

Within the triennium since the Tsinan convention was held, the Nationalist Government at Nanking has been set up and other far-reaching changes in the political and social life of China have taken place. During this same period the Young Men's Christian Associations have passed through experiences which have seriously affected their programs of work, and in some instances even their traditional policies. Under such circumstances it is scarcely surprising that the committee in charge of preparations chose as the central theme of the convention, "The mission and task of the Young Men's Christian Association during the present period of national reconstruction," and as its motto, "Build the Nation Through Character" (人格建國). Two hours each morning, for five consecutive mornings, were devoted to group discussions of the central theme. Thought was at first concentrated on the factors in the present situation which have a bearing on the task of the Association, and afterwards on the question as to what changes in Association policies and programs should be made in the light of these factors. Platform addresses, which as a rule come twice a day and were with one exception given by Chinese, were also devoted to the same topics. Out of all this united thinking there emerged a series of recommendations which were debated at plenary sessions of the convention and ultimately took shape in formal actions, which in turn are to be promulgated as suggestions for consideration by the local Associations all over China. It will thus be seen that much of the value of the convention will, in the last analysis, depend upon the measure of thoughtful response which these suggestions may receive on the part of the leaders in local units.

No English version of the actions taken is yet available. Before this issue of the RECORDER goes to press nothing more than an impressionistic summary of the trends which the resolutions revealed can be given. Such a summary follows:—

In the enrolment of members much greater emphasis must be put upon the service motive, and those who enter with this motive should be given special recognition in the organic life of the Association.

A larger place in the activities of the Association must be given to the formation of small groups or fellowships, gathered about specific interests, each group to have the fullest possible opportunity for self-expression.

In the selection and training of the employed staff of the Association special care must be taken to ensure that each secretary shall develop skill in enlisting voluntary leaders and in enthusing them for their work.

Means must be devised whereby the work among students may become more fully rooted in student initiative, and may more effectively meet the real needs of present-day students.

A closer cooperation between the Young Men's and the Young Women's Christian Associations, both in their student and in their city work, is highly desirable; study by joint commissions should be given to the problem as to how such cooperation may best be made effective.

The service of the Associations among the industrial and rural classes must be greatly expanded.

Organizing secretaries should be employed to serve in cities where Associations have not yet been formed, with a view to helping those who may be locally interested to pass successfully through the period of bringing their embryonic Associations into full-fledged and self-sustaining existence.

General secretaries must feel a larger and more direct responsibility for promoting religious work, and for stimulating every fellow-secretary to cultivate his own religious life and to take his full part in the religious activities of the Association.

D. W. LYON.

FORMAL OPENING, YENCHING UNIVERSITY

September 27 to October 1, 1929.

In August, 1922, the corner stone of the first building, Ninde Divinity Hall, was laid on the new site of Yenching University, in the Hills west of Peking. September 27 to October 1, 1929, witnessed the Formal Opening of its new plant, an important part of the exercises consisting of the Dedictory Services on Sunday, September 29, when approximately thirty university buildings and over fifty faculty residences were dedicated to Almighty God for the service of mankind. Vision, courage, an unfaltering faith and persistent well-directed effort and the response of generous donors have brought about this marvelous achievement in material things in an almost incredibly brief period. At the same time there has been gathered at Yenching a Faculty that in ability, training, experience, and, to a large degree, in devotion to the purposes for which Yenching was founded, is even more impressive than its material equipment, remarkable as that is.

We are thoroughly committed to the small college, and believe there is a type of work which the small college will do best. On the other hand there is a certain directing of educational thought which comes from the larger institution, thoroughly equipped as to buildings and all educational

facilities, fully staffed as to its various departments, and so placed that it can test out by experimentation the solutions of problems calling for attention.

In the midst of present baffling conditions in the educational field, Yen-ching is frankly experimenting, trying to find the best solutions of perplexing problems, whose immediate solution can only be approximated. Experimentation involves risk and risk begets anxiety, and the friends of Yen-ching, as it is now fully launched on its efforts to help China, share in this anxiety that it may be guided aright in its difficult undertaking.

It is easy to criticize, it is easy to doubt, it is easy to sit on the side lines and wonder, but the achievement at Yen-ching, in both material equipment and faculty, carried through in an almost incredibly short space of time, in the face of baffling political conditions in China, and a degree of uncertainty regarding China in western lands, is one that compels the admiration of all who realize the vision, the faith, the almost superhuman effort that alone have made such achievement possible.

In Columbia University, with its affiliated Teachers' College, we have a type of the larger institution, whose influence on the educational thought, not only of America, but of the world, and particularly of China, it would not be easy to estimate. We covet for Yen-ching University a place in the future educational program of China that will make its influence felt likewise throughout the Chinese nation and in other lands, in rightly directing Christian educational thought.

The Church Pennant, with the cross of Christ, is the only flag that flies above the national flag. May Yen-ching University keep its Christian purpose steadily above all its multiplied activities, and as President Stuart puts it, find the way of achieving "its unchanging purpose in the midst of constantly changing conditions."

FRANK D. GAMEWELL.

Work and Workers

New Catholic Mission Territories.

—The Sacred Congregation of Propaganda Fide has created six new mission territories in China thus raising the total to 94, an increase of 31 during the Pontificate of Pius XI. Three of these new territories will be in the hands of native clergy. These latter are all in Szechwan, a total of 48,447 Catholics being included therein.

More Senior Missionaries.—To the list of senior missionaries—"Sticking to their Guns"—published in the CHINESE RECORDER, October, 1929, page 679, should be added the following:—1870, Miss

M. Laurence, Church Missionary Society, Hangchow, Chekiang: 1884, Dr. Evan Morgan, Baptist Missionary Society and C.L.S.: Shanghai: 1886, Mrs. Evan Morgan, Baptist Missionary Society, Shanghai.

Cheloo's Finances Lifted.—The assistant treasurer of Cheloo University, Tsinan, Shantung, recently left for parts unknown with \$7,000 of the money of the University. This put a serious strain on the finances and has, furthermore, increased the demands upon the treasurer's office and thereby interfered with the smooth running of the

Acting-Deanship in the College of Arts and Sciences in which capacity Mr. Hunter was acting.

A Chinese Y.W.C.A. Secretary for Malaya.—*Woman's Outlook*, October, 1929, reports that the Chinese members of the Y.W.C.A. in Singapore are trying to secure the support of the first Chinese secretary on the staff. The appointee has recently returned to China for a year's training under the National Committee. In this city the Chinese are more numerous than any other nationals. They, with the Japanese, are, as a rule, the shopkeepers. The Y.W.C.A. has not as yet a large membership but is thoroughly representative and is supported by the community as a whole.

Iconoclasm in Suifu, Szechwan.—Suifu has had over eighty temples. The city is now being rapidly modernized and the streets widened and macadamized. Some of the temples are suffering under the heavy hand of modernization. Four of the largest are being transformed into vegetable markets. Two more will probably be turned into arcades. Some of the idols have been destroyed and the rest piled in broken heaps in the rear of the temples which they once dominated. We wish our readers would write us about such changes wherever noted. Hints of similar iconoclasm come from far and near but definite facts thereabout are difficult to get.

Correction.—In connection with the article "Mysterious Potency in the Chinese Religion", April, 1929, issue, page 235, the last part of paragraph two on page 237, beginning "No professor", should read, "No professor of yin-yang or feng-shui is unfamiliar with this statement, for it is the key to his conceptions and practices. Now,

these two powers are the yin and the yang, and they are two phases of a mysterious, all-pervading potency with which all nature is surcharged, but which may be especially manifested in fengshui stones and trees, in the priest or shaman, in charms, in temples, in sacred objects and in the gods".

Shanghai College Notes.—President Liu recently returned from a trip around the world. His presentation of the work and needs of the college to Southern and Northern Baptists, the two bodies supporting the institution, was enthusiastically received. The college has a record enrollment, 505 in the college, 388 in the middle school, 69 in the kindergarten and elementary school and 669 in the social center schools. There is considerable interest in the new plan whereby small, intimate groups meet for spiritual cultivation. These, led by Christian teachers, have proved very successful. Dr. F. J. White, former president, and Mrs. White have recently returned.

Rubber Air Mattresses in Mission Work.—Rev. Charles A. Leonard of Harbin, Manchuria, reports that during the past year he has used a rubber air mattress in his itinerating work. This he has found much more satisfactory than a folding cot. It can be blown up easily. When not in use it can be folded up like any other bedding. The air adjusts itself perfectly to one's body and gives perfect comfort. The mattress also protects from dampness, and insects seem to dislike the smell of rubber. The mattress may easily be blown up with the mouth: dampness of the breath does not injure the rubber, it is claimed. One may blow the mattress up with a bicycle pump also, but this process is a little slow. Mrs. Leonard and he first used a 30 by 80 in. mattress. This is in two

sections. These two-section mattresses cost U.S. \$16.65, wholesale price. Postage is extra. They were ordered from the Airubber Department, New York Rubber Corporation, Beacon, N.Y.

Mission Doctor in Difficulties.—

Dr. W. E. Libby, Methodist Mission, Nanchang, some time since had a very unpleasant experience. A lad who came into his hospital for treatment of some minor complaint eventually developed complications and died. The facts of this case Dr. Libby will later send out in a personal statement of the case. These we shall pass on when they come to hand. In the meantime we note that attempts were made to get Dr. Libby into court. Those making the charge were unable to "get" him. In consequence Dr. Wu, who had nothing to do with the case but happens to be head of the hospital, had to stand the brunt of the disturbance. This charge arose with a "dissatisfied, disgruntled minority in the church and some outside." As a matter of fact this is not the first "case" of its kind that has occurred within about a year. Dr. Libby conferred with the American Consul and later after a trip to Kuling returned to work. We understand that after the appearance of a new judge in the court concerned interest in the case weakened and it was dropped.

Talmage College and Registration.—In our issue of September, 1929, page 609, we stated that the new regulations issued by the Chinese authorities had opened a way out of its difficulties for this college and the educational work of the Reformed Church Mission with which it is connected. Later information indicates, however, that this institution still encounters difficulties anent registration. Students were duly received on August

30, 1929, in preparation for reopening. The committee—two Chinese and one missionary—talked over with the local magistrate the plan of the mission to operate outside the educational system as made possible by the new regulations. The magistrate felt it necessary to consult the local educational bureau. This bureau in turn deemed this a new measure for which they could not take responsibility without reference to Foochow. In consequence Mr. Renskers had to take another trip to Foochow to consult the Provincial Commissioner of Education who had previously assured him that the college could open. He was again assured that the college could open. At present the school has one hundred pupils which is a smaller enrolment than previously.

Future of Methodist Sunday Schools.—"Disconcerting evidence confronts us that our Sunday schools are slipping; that their hold upon the church is lessening; that a reawakening of interest is needed. During the last twelve years, every year except two—1921 and 1925—has shown a decrease in the number of Methodist Episcopal Sunday schools in the United States. As a result, we had 3,749 fewer Sunday schools in 1928 than in 1916.

"In 1916 we had a total enrolment of 4,310,000 in our Methodist Episcopal Sunday schools in the United States; in 1919 the enrolment had dropped to 4,013,000, a decrease of nearly 300,000 members in the three years of the war period. In the three years from 1919 to 1922 there was a remarkable gain in membership, 1922 showing an increase of 423,000 over 1929, the largest increase ever made in any similar period of our Sunday school history. But with 1923 the decline in membership began again and has continued steadily, registering an average

annual decrease of nearly 50,000 members during the last six years.

"This decrease is not confined to the United States. In the last three years there has been a decrease of more than 1,700 Sunday schools and 100,000 members in the foreign field. It is startling to discover that our Sunday schools outside of the United States have lost twenty per cent. of their entire membership in the last three years." *Zion's Herald*, September 11, 1929.

China Commission Meeting.—

This commission met in New York, July, 1929. Among others Dr. C. Y. Cheng and Dr. Herman Liu were present. One original idea that led to the formation of this Commission was that of having the boards of Europe and America send a commission to study the conditions and aspirations of the Chinese Church. Gradually, however, the conviction has grown that instead of this a smaller commission from China should visit the various countries of Europe and America to present to churches therein the situation of the Chinese Church, and study the methods of western churches. This idea will not, however, be pushed forward at once. As to the effects of the Revolution on the Chinese Church the Commission felt that these are both bad and good. Less self-complacency, more humble seeking after improvement, realization as to failures and increased emphasis on essentials are listed as good effects. Radical thought, however, has had an evil effect. Furthermore there are sections of the Church that seem still untouched by the Revolution. "That is a bad sign, as such groups are a hindrance to progress". Some of the younger element, also, have advocated discarding the church and organized religion, while still affirming allegiance to Christ. There

is a general lack of spiritual growth and in many places a sense of depression and futility. "If the Church does not quickly do something to help this situation its very life will be threatened". To this the Five Year Movement, which represents "a great striving after renewed spiritual fire," is the answer. "With all its inefficiencies, (however), the church has not been equalled by any other organization or combination of organizations in its power for good in China. The thing to do is to try to remove its imperfections so that it may better perform the tasks for which it is fitted."

"Rural Cooperatives in China."—

"Although the cooperative societies are entirely a new thing to most Chinese farmers, yet it is not uncommon to see cooperative practices of one kind and another in almost every rural district in China.

"A few of the more common organizations are: (1) "Yao Hui", the cooperative loaning and savings society. The members meet at certain intervals and each member pays a certain sum, then on throwing dice the one who gets the highest figure receives the whole collection on that throw. Those who receive money on early throws pay interest, while those who receive money on later throws pay a less amount at each turn; that means interest is deducted in advance. The society disbands after every member has received one collection. In this way, one who receives money on an early throw loans money and one who receives money on a later throw saves money. (2) "Lao Jen Hui", the cooperative funeral society. The chief rule of the society is that when a parent of any member of the society dies, all of the other members must come to help to give service and send a certain sum of

money and meat to the family, which can thus be relieved of a too great burden. The society terminates when the family of every member has been thus helped in one funeral. (3) "Ching Miao Hui", cooperative crop-protection society. The farmers of the whole village put up money, in proportion to their land, and hire a man to give some economic help to the farmers concerned, through simple or temporary organizations. But the benefits derived thereby are confined to a few limited members within a small area and the organization does not last long. In most cases they do not have written regulations but observe their unwritten rules very strictly. It is hoped that with this traditional practice of cooperation Chinese farmers may come to enlarge the scope of their cooperation and realize the need of well-organized societies of one kind and another to relieve their economic distress in a very definite way.

"These cooperative practices do safeguard their crops from being trampled by animals or stolen by others. Very strict rules and severe punishments are laid down for those who break the rules." From article in *Pacific Affairs*, October, 1929, by Paul C. Hsü.

Pseudo-Science.—"It is not true scientific method which selects one fact, favorable or unfavorable, and ignoring a hundred others bearing opposing evidence, seeks to build thereon an hypothesis which destroys and disrupts. In a marked copy of a periodical which was sent me with the suggestion to print, I find four examples: Dr. Harry Emerson Fosdick is characterized as "the most dangerous teacher in the Christian Church." Mr. Neander C. S. Chang's booklet on "Five Great Leaders of the People" is claimed to be "a clever piece of red propa-

ganda, an outrage against Scripture, history, truth, conscience and common sense, and most repulsive to the sacred feeling of all Christian people." Dr. H. T. Hodgkin, on the basis of a statement made in 1925 and frequently explained since then, is said to "breathe the same spirit" as Mr. Chang. Dr. John R. Mott is accused of organizing conferences with a "strong tendency to put the Bible aside, to dethrone the Christ of the Scriptures, and to make 'Christ' a moral, social, and political slogan." On the basis of their relations to these leaders, the Christian nature of the Federal Council of Churches of Christ in America, the Y.M.C.A. student movements, the National Christian Council, and the Jerusalem Council are all branded unfavorably.

"Now the conclusions to which such reviewers have come have oftentimes been reached by the pseudo-scientific method of isolating one seeming fact, ignoring all others of contrary evidence, refusing to listen to the accused person's own authorized confession of faith, or to see the good fruit of his labours as a whole. Such critics come perilously near to the spiritual predicament of others of olden times who declared inconsistently that Jesus cast out devils by the power of Beelzebub. Nor can one offer any rebuttal which will be accepted as fact. The only way to overcome such misunderstanding and prejudice is by getting at all the facts and by not distorting those which one has. And in dealing with things pertaining to Christianity, the only way is to follow the way of Jesus,—that of friendship and fellowship. When we truly know each other, many of these misunderstandings soon vanish; mistakes on both sides are more readily and willingly corrected.

"The editor has no brief for the defense of the men who have been mentioned, nor is he conscious of any need for this among West China missionaries. But he knows human nature to a certain extent, and to those who desire to use the columns of THE NEWS to undermine confidence in men whose power for good in the main he does not question, he dare not, conscientiously, refrain from stating his position. And his position is this: the Christian faith is not built up by controversy and criticism but by fellowship. Any one can tear a painting to pieces, but very few can produce a work of art. The processes are vastly different. Any one can by unjust words destroy a Christian life, or at least its influence among a certain uninformed number, but no one by using this method has ever been known to build up a weak Christian or to establish a Kingdom of Christian love. The thing is self-contradictory. The Christian life is not science but a fine art." The West China Missionary News, September, 1929. The Editor of the RECORDER is glad to pass on this utterance of a worthy brother Editor with most hearty approval!

Conditions in Presbyterian Work.

—At the meeting of the China Council, Shanghai, September 11-24, 1929, interesting summaries of conditions in various provinces were given by the delegates thereto. These summaries covered work in eight missions, Central China, North China, Shantung, Kiangnan, Hunan, South China, Yunnan and Hainan. So far as environmental conditions are concerned work in most of these places has returned almost to normal, here and there registering progress. Special and varying aspects of experience and work obtain in different places. In Shantung the

great majority of schools are preparing to register. Some centers, however, object conscientiously to giving up their right to teach the Scriptures therein. These have sought to meet the issue by changing middle schools into Bible Institutes. Since this plan involves little change in the curriculum government officials have informally questioned the sincerity of its motive. The mission felt that this "educational subterfuge" should be averted by a *bona fide* change to Bible Institutes. It was felt, furthermore, that the new conditions, onerous though they may seem, are "not actually prohibitive of finding media through which the light of Christ shall yet shine into the hearts and minds of youth". In Central China the problem still remains unsolved. Registration papers have been made out for practically all the middle schools concerned. Government authorities seem set, however, on the eradication of the Christian character of the schools. The issue in this case centers in the use of a "brief definite statement of Christian purpose" for the schools. If the mission insists on this latter "it is doubtful if a single school can be registered". In South China the Provincial Educational Authorities are again pressing the question. Unregistered schools have "been instructed not to enroll entering classes". In the rest of the missions the issue does not, apparently, loom up. In Peiping the students in the School of Engineering Practice are actively working at a Christian program. The situation in and around the Church also varies considerably. At Shuntehfu, North China, Communists caused trouble for the mission through a servants' union. An appeal to the Military Governor resulted, however, in the cessation of the difficulty. At Paotingfu an evangelist of many years service

joined the "Faith" or "Holy Spirit Society", taking with him a group of Christians from a mountain district body. This seceding group occupied the premises owned by the Christians. A Chinese pastor straightened out the problem and the movement has, in consequence, almost died out. In Shantung particular attention is being given to church-mission cooperation on a province-wide basis. In this province the problem of self-support in rural churches is developing a drift towards "district superintendents on mission pay with the churches pastorless and subscribing less than their economic ability really warrants". In this province, also, the Chinese on the Council outnumber the missionaries three to one. The Central China Mission has, also, made progress under Chinese leadership. In the Kiangnan Mission "communists, soldiers and bandits are still present affecting church and school properties, school management and attendance, and country itinerating". Non-Christian students in some schools also create awkward problems. Hunan lacks Chinese pastors and leaders; four

stations have lost pastors during the year. Military occupation of property still interrupts work in some places. Politically, however, Hunan is "unusually quiet". Two hundred additions to the churches more than doubles the gain of a year previous and the Chinese Christians are increasingly assuming leadership of Christian institutions. In South China disturbances have been absent and propaganda against Christianity little in evidence. Special meetings have been numerous. In Sheklung poor crops have retarded self-support. In the Sz Yap field, however, evangelistic and devotional meetings have been held, for the support of which several hundreds of dollars were subscribed locally. In Hainan schools closed for two years have been reopened. Serious defections of some evangelists taking concubines have occurred; some of the younger women, also, have married as concubines. In Yunnan though persecution of Christians is still common it is lessening in some sections. Politically the situation is about normal. Its greatest gain is in national leadership.

Notes on Contributors

Mr. Y. T. WU is secretary of the Student Department of the National Committee of Y. M. C. A.'s in China.

Rev. SHI SHAO YANG is connected with the Church of Sweden Mission. He is one of the oldest Christians in Hunan. During the troubled times of 1927 he stood firm and was an inspiration to Chinese and foreigners alike.

Rev. CARLETON LACY, D.D., is the Agent of the American Bible Society in China.

Rev. I. GENAEHR, D.D., arrived in China in 1882. He was until 1928 a member of the Rhenish Missionary Society. He was recently compelled for family reasons to retire from work in China.

Rev. CHARLES F. JOHANNABER, B.A., S.T.B., is a member of the Kiangsi Conference of the Methodist Episcopal Mission (North). He arrived in China in 1915. He is President of William Nast Academy, Kiukiang, Kiangsi.

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